

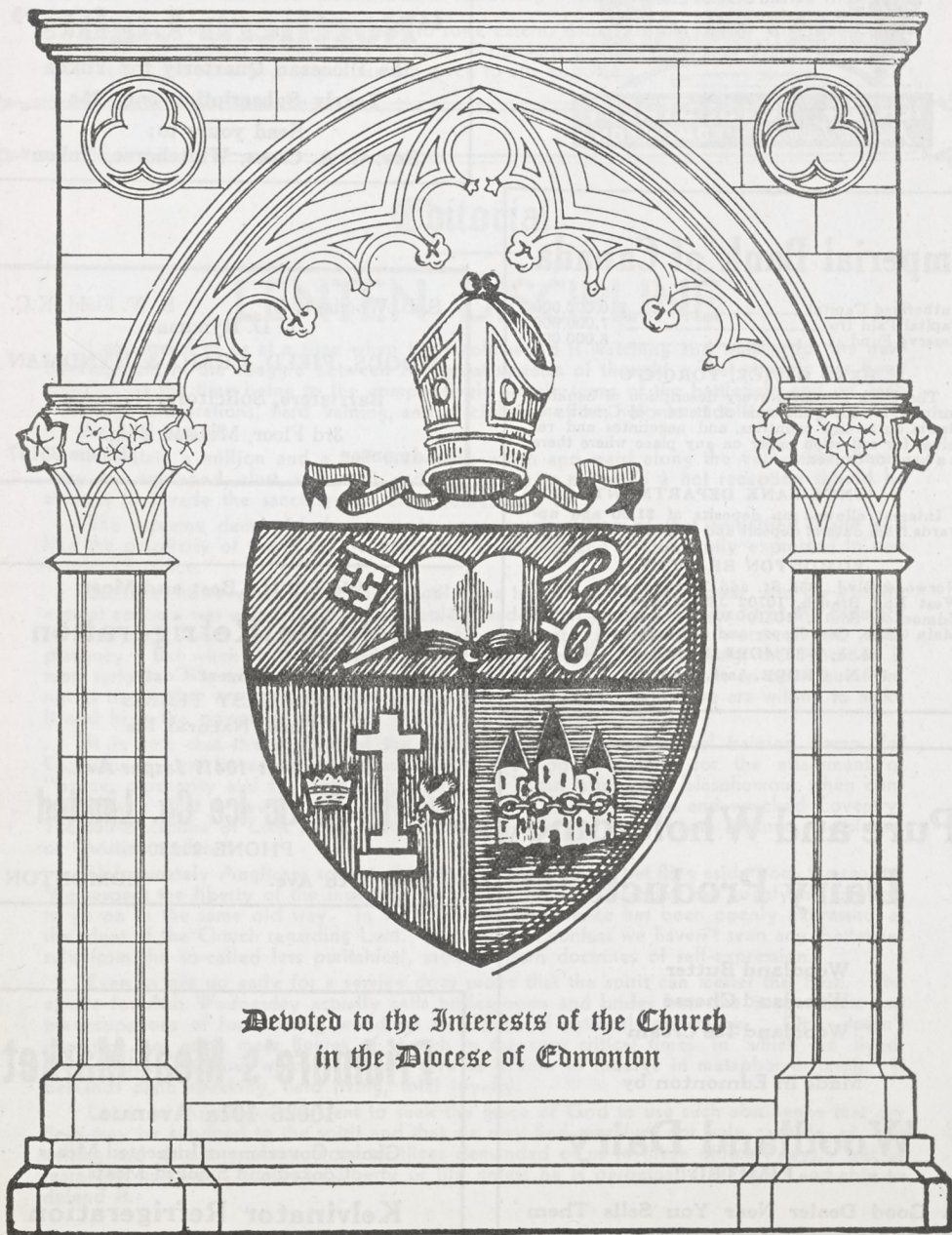
# The Church Messenger

DIOCESE OF EDMONTON

VOL VII. 16

EDMONTON, MARCH, 1941

No 131 3





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## Church Messenger---Diocese of Edmonton

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### Editorial

## LENTEN DISCIPLINE

Lent comes to us at a time when the whole world is watching and waiting for the next development in the struggle between two great systems of thought. That struggle has been reduced for the time being to the comparatively simple terms of the battlefield and on each side huge preparations, hard training, and disciplined effort, help to mobilize the resources for the final assault.

In Britain a million and a half men keep watch and ward along the vulnerable shores. They are equipped, alert, and loyal, and the enemy is promised a hot reception should he attempt to invade the sanctuary of their homeland.

The supreme demand is being made upon every citizen of that embattled island and like the simplicity of the issue, the simplicity of the demand is eloquently expressed in one word—"Sacrifice."

Sacrifice, however, is not possible until there is the will and the power, and for a while a great concern was expressed by the people's leaders that perhaps they had lost the capacity for sacrifice. There was some justification for this fear. Democracy's worst sin is complacency. But when to that is added a torpor, induced by false thinking, the condition is most serious. We are not altogether free from this torpor in Canada. It is an open question, not as to whether we are capable of great sacrifice, but as to whether we are willing to make it and have the power to make it.

It is here that the wisdom of the Church in providing an annual training camp for Christians in Lent is seen to be far superior to the modern nostrums for the attainment of "peace, prosperity and the right to happiness." These latter seem blasphemous when contrasted with what is needed to help bombed Cardiff, burnt London and wrecked Coventry. The self-discipline of Lent is the root of Christian Life and the strength attained the sinews of Christian warfare.

Unfortunately Anglicans seem to love to worship the idea but fling aside from the reality. We respect the liberty of the individual to choose his self-discipline but largely he chooses to go on in the same old way. In some quarters impatience has been openly expressed at the ideas of the Church regarding Lent. But we must confess we haven't seen any better results from the so-called less puritanical, more modern doctrines of self-expression.

Even to get up early for a service does prove that the spirit can master the flesh. The epistle for Ash Wednesday actually calls bridegrooms and brides from the preparations and preoccupations of forthcoming weddings to a time of national repentance. One doesn't imagine Joel using mere figures of speech in the very critical times in which he lived. Neither does the hour which has struck give us license to indulge in metaphor or mush. It demands plain speaking, hard living, total loyalty.

Let us as Anglicans use Lent to seek the grace of God to use such abstinence that our flesh may be subdued to the spirit and that we may find ourselves not only capable of, but willing and able to perform those sacrifices demanded of us in these difficult days. Let us learn that no one is worthy of liberty or life unless he is perpetually prepared and able to defend it.



## The British and Foreign Bible Society



**The Rev. H. O. T. Burkwall**  
Secretary of Northern Alberta District  
British and Foreign Bible Society

What is It?

It is the most far-flung Missionary organization of the world.

It is not a capitalized institution.

It is not a profit making organization.

It exists for only one purpose: to make the Scriptures accessible to every man in his own tongue. During the last 30 years from ten to fifteen new languages have been added to its list every year.

It is the servant of every Mission, printing the translations made by the missionaries and supplying copies as these may be needed on the Mission fields of the world.

It prints only the Holy Scriptures without note or comment. It now prints and circulates the Scriptures in 741 different languages.

It is the largest distributor of books in the world. Yet it is not a maker of books. It does not possess a printing plant excepting a small hand press in London. All its printing is done by contract. The printing is done, as far as possible, in the land where the books are to be used, and under conditions required by labour organizations. In China the Bible Society printing contracts carried three special clauses:

1. All persons engaged on this contract must be allowed one day in seven for rest.
2. No girls under 16 years of age shall be employed.

3. Proper lighting and sanitary facilities must be provided in order to safeguard health.

In 1936, before the China-Japanese war began, more Scriptures were printed in Shanghai than in any other city in the world.

In every language the printed Scriptures are made available to the missionaries without extra cost to their supporting churches and at prices less than cost that the poorest can afford to pay.

### How Is It Financed?

The annual income of the British and Foreign Bible Society is in round numbers \$1,850,000.00—the average for the past five years.

Its appeal for funds is to the individual only. No church, anywhere, is covenanted in any way to support the Bible Society.

As a rule its publications are sold, not given away. It is estimated, however, that for every dollar expended in the production of the book, the Bible Society receives in sales less than 50 cents. Hence the network of Auxiliaries and Auxiliary Branches throughout the British Commonwealth.

The Dominion of Canada is divided into ten districts, known as Auxiliaries, each with its Secretary and Bible House. The Bible Houses serve as centres for Bible circulation and the Secretarial offices.

The Auxiliaries are again divided into Branches, organized for the one purpose—to carry on campaigns for the collection of Bible Society funds. This is done once a year. In Canada and Newfoundland are 3,681 Branch Auxiliaries, each with its local President and Secretary-Treasurer. These officers serve on a voluntary basis.

The officers and the Ministerial body in each Branch constitute a Council. The Councils arrange surveys of the Branch areas, and make divisions of the territory such as may enable each Collector to cover his or her field with speed and convenience. The District Secretaries endeavor to visit each Branch for purposes of organization and inspection as well as to give information about the progress of the world-wide service of the Bible Society and its present needs.

In many circles there is the idea that the Bible Society translates the Scriptures into the languages of the people. This is a misunderstanding. Translations are invariably made by the missionaries aided by native converts. The missionaries are commissioned by the Church Missionary Boards. They are sent to people who know nothing of the Gospel. The first duty of the missionary is to learn the language of the people to whom he is to minister. If they have a written language he will use it in making a translation of the Gospels, in their language. If the people among whom he works have no written language he must devise



some form of script to spell out the sounds they use in their talk. This accounts for the use of our Romanised letters in so many of the versions or languages now having translations of the Scriptures. Of the 2,796 different languages listed some years ago it was found that less than 300 had any form of writing of their own. Today 1,040 of the world's languages have translations of God's Word in their own tongue. This means that more than 700 of these languages have been learned from the lips of the people without the aid of a book or the scratch of a pen on paper. All of these have been reduced to script in order that they may have the message of God's love and the first book printed in their language has been one of the Gospels.

In this connection it may be well to mention a general observation that so far as translations have been made they are accepted by the people as native—God indeed speaking to them. The Bible is the only Book in the world of which this can be said. It is translated without serious loss into every language spoken by man!

## Is There Still Definite Need For Such Work as the Bible Society Carries On?

There are still over a thousand languages in which there are no translations of the Gospel. Most of these have no form of writing, and, of course, no books of any kind. At present the Scriptures are available by translations to 9 out of 10 people of the world. But only 1 in 5 have copies or can read.

In the large Mission fields such as China and India most of the people are illiterate. Yet in almost every village there are some who can read. Hence the unique agency, Colportage, is used very extensively. Large numbers of copies of the Gospels and other separate books of the Bible are used as introductory to the preaching of the Gospel. A Colporteur is a native Christian who gives full time service to the Missionary or Church, to take the Gospel booklets to the people in their villages, in their markets, in their cities. He must be able to answer simple questions as to the contents of the books and the terminology. He must have a personal appreciation of the Gospel. It is very largely upon his own testimony, telling what the book means to himself, that sales are made.

The British and Foreign Bible Society had in 1939 a circulation of more than 11,763,000 volumes of the Holy Scriptures. The most of these were circulated on the Mission fields of the world, those of our own Churches and of all other Churches. More than one-half of these Mission fields with their growing "Younger Churches" depend solely upon the British and Foreign Bible Society for their supplies of the Scriptures. No other organization exists that can take the place of the Bible Society to do this all important work. Without the Scriptures in printed form Missionary work cannot be firmly established. Given the Word of God in

their own tongue the "Younger Churches" grow and expand even in times of severe persecution as in Madagascar, 100 years ago, or in Russia today.

Take it nearer home. Last year 10,271 copies of Scriptures were sold or given as grants in North Alberta. 9,034 copies were circulated in South Alberta. This is a total of 19,305 copies of the Scriptures added in 1940 to the number of Bibles, Testaments and Bible Portions already found in Albertan homes.

During 1940 one colporteur, Rev. P. Schroder, visited 3,696 homes in North Alberta. He found 181 of these had no copies of the Scriptures. In nearly all of these 181 homes a Bible, a Testament or a Gospel were left by sale or by a grant.

Reports from all parts of the world today mention the large demand for copies of the Scriptures. Department stores feature the Bible in large advertising space in Canadian papers. It has news value in a great range of our dailies and magazines.

The Bible Society's service to His Majesty's S. Forces—land, sea, and air—is attracting attention in the press as well as among the church people.

In 1940 North Alberta Auxiliary received in donations for the Bible Society 21% more than in 1939.

We have remitted to Toronto a larger percentage of our income from contributions than for some years past.

The Bible Society in its world-wide service knows no distinctions as to race, color, caste, or creed. It recognizes no national, political or social demarcations. Its only aim is to make the Word of God accessible to every man in his own tongue.

In our day we can truly say with the Psalmist, "He sendeth forth His commandment upon earth: His word runneth very swiftly." Ps. 147: 15.

## Diocesan News

### DIOCESAN W.A. THANKOFFERING

The Thankoffering Secretary, Mrs. J. W. Robinson, Box 14, Tofield, wishes to remind all town and country W.A. members that the Annual Meeting of the Women's Auxiliary, Diocese of Edmonton, will be held in All Saints' Pro-Cathedral and All Saints' Parish Hall, March 19th and 21st. A good attendance is anticipated. The Diocesan Thankoffering will be placed on the offertory plate at the Corporate Communion at 10 a.m. Wednesday, March 19th. If unable to be present, kindly forward the Thankoffering in time for me to place it on the offertory plate for you. Let us always remember to give in proportion as we are able. It is quite possible that the giver of the smaller sum may be the more liberal one, if his means be smaller. We have, individually, many reasons for thankfulness—for the land in which we live; for the quiet heroism of a nation in a time of great trial and tribulation; for God's unspeakable gift, Jesus Christ, our Lord and Saviour. Let us ever remember to give thanks for the assurance of ultimate right because the Lord reigneth. God is our refuge and strength.



## NOTICES

The Consecration of the Rev. Canon W. F. Barfoot, M.A., D.D., as third Bishop of Edmonton, will take place at All Saints' Cathedral on St. Mark's Day, April 25th. His Grace the Archbishop of Rupert's Land will be present, assisted by other Bishops of the Church in Canada.

## DIOCESAN CONVENTION OF WOMAN'S AUXILIARY



Mrs. Chamberlain, who will preside at the Annual Convention.

The Diocesan Convention of the Woman's Auxiliary will be held in All Saints' Parish Hall, on March 19th, 20th and 21st.

## Rural Deanery of Edmonton

### ALL SAINTS' CATHEDRAL

Rev. Canon A. M. Trendell

It is the things that men are doing that determine the course of present events; it is the things about which men are thinking that determine the future. Our daily papers can tell us what men are doing. They can keep us reasonably informed about the progress of modern battles, of diplomatic manoeuvring, of successes and failures. But the world of the future is being moulded today in the deep recesses of men's minds, and by its very nature this cannot form part of the head-lines on our papers today.

The happiness of our children and the future peace of the world is being determined now in the

minds of millions of people. Will they choose Christ's standard of life or will they go back to the old way?

It is this great question which should make the observance of Lent, 1941, more imperative than ever before in our life. Jesus of Nazareth passes by on His way to Jerusalem, and His disciples are with Him. Will the modern Christian go with Him too? Will there be many along the wayside call out to Him, "Lord that I may receive my sight." The future is waiting upon our answer and the answer of the whole civilized world.

In the Cathedral we are holding daily war-time Intercessions from 12.05 noon to 12.20 p.m. and everyone is welcome. On Wednesday evenings the usual mid-week Intercession service is being extended to include Evensong and an address, and an urgent plea has been sent out by letter to the congregation to take advantage of the Season by regular acts of private devotion and public witness.

To meet our increased Missionary Apportionment we have issued special Lenten savings boxes and the response so far has been encouraging. Congregations are steadily increasing and our work is carried on in an atmosphere of happy fellowship.

## ST. MARY'S

### Annual Meeting

The Annual Meeting of the parishioners was held in the parish hall at the church. There was a large and representative attendance of the parishioners and much interest was shown in the continued progress of the congregation. As this vicariate has been vacant for some months, the chair was taken by Mr. Cyril Baines as Vicar's Warden, who addressed the people on the state of the parish and church life generally.

The annual meeting Minutes for 1939 being read and approved, Mr. Douglas Harper, the People's Churchwarden, was requested to present the annual Financial Report and the Envelope Subscription Report. From this the meeting learned that the extensive improvements to the church fabric and property in 1939 and 1940 had been completely paid for by general subscriptions, as well as private special donations. No debt whatever remained in respect of same.

The general Financial Report was then presented by him after copies had been distributed. Mr. Harper discussed and explained the various items and expressed the pleasure and good fortune he had in being able to announce that owing to the good will of the people and their co-operation **no debt or liability** of any kind, large or small, was outstanding or incurred. The church and church property was at last their own, and a credit balance had been established. The adoption of this report was then formally moved and adopted with many expressions of pleasure from those present.

The annual reports of the Woman's Auxiliary, The Junior W.A., The A.Y.P.A., and Sunday School were then presented in succession to the meeting. Each of these disclosed that continued work and sacrifice had met not alone with spiritual progress, but financial credit balances continued for each organization. The adoption of each report was then moved and unanimously accepted.



## Some Thoughts on Peace

### III.—PEACE WITH HONOUR

*By Rev. Ebenezer Scott, M.A., B.D.*

"Peace with Honour" is a phrase of somewhat older coinage than Pacifism. It came from the mint of that brilliant Oriental genius and master of phrase-making, Benjamin Disraeli, Lord Beaconsfield, when he returned from the Congress of Berlin in 1878. Mr. Chamberlain could not resist the temptation to re-issue it when he came back from Munich in 1938. Future histories of England will contain no more picturesque pages than those which describe the descent of England's Prime Minister in his aeroplane as the huzzas of the crowd rose wave upon wave to meet it, and as he stepped out of it proudly waving in his hand the solemn document with the lying signature of Adolph Hitler. Then will follow the dramatic contrast when "Peace with Honour" was turned into peace with humiliation, and then the sudden change of Prime Minister and an angered nation from peace to war.

The historian will then doubtless proceed to ask whether, even without Hitler's perjury, the Munich agreement could be called exactly peace with honour, or, rather, at best peace with necessity—or worse, peace at any price—or worst of all, peace with dishonour. We will leave this discussion to him. It would be ungracious for us to enter into it; for we all entered into the cheering. But we may fairly ask the general question which it raises—what is peace with honour?

Peace and honour are both words of the purest gold, but both of them are often of debased coinage. To take honour first, it is a term which is used in varying degrees of worth. The common expression, "thieves' honour" proves that in our hearts we know that there are counterfeit forms of honour. But there are subtle grades in the corruption of this princely word. A man or a nation may keep a covenant with the utmost scrupulousness which in its essence is dishonourable. This is the kind of honour of which Tennyson speaks, in almost too Tennysonian style:

"His honour rooted in dishonour stood,  
And faith unfaithful kept him falsely true."

We seem to rise to a higher level with the "honour" of a gentleman, which is so dear to English tradition; but even this may be merely an honour of pride and exclusiveness, an honour confined to the class in which a man happens to have been born. Essentially of the same nature is the honour of country and race, which we associate with all the finer qualities of a noble patriotism, but which is reduced to the absurd in Hitler's Germany to-day. It is this honour which is held up to the searching test of our Lord's rebuke to the proud, self-satisfied nationalists of His day—"if ye were Abraham's children, ye would do the works of Abraham."

The kind of honour which we seek will determine the kind of peace which we obtain. The lowest of all—"thieves' honour"—will bring about a disreputable peace, as in the peace



imposed by Germany on the victims of its wanton and treacherous conquests. Hitler's agents in the various countries which he has so wantonly invaded have been basely honourable to him, but it has been honour "rooted in dishonour."

For ourselves we may scorn such base devices. But when we win, how shall we act our part as victors? Where will our honour lie? We must not be content with shouting out that the honour comes to the victors. We must not imitate the Germans in posing as a superior caste. For this is a world-war, as even the last war was not. Rather we must seek a peace which will bind all the nations of the world together in a solemn league of mutual respect for right and justice, whether we preserve the name of the League of Nations, or not, a peace guarded by a common force of effective criminal procedure against those who break the common law of the human race.

Probably to the end of time, peace itself will need its sword, for sin will always find a lodgment in nations as in men. This is not only a world-war; it is God's war. As Christians, we must think of ourselves at the present time as cleaving the way through, with the sword of Christ, to the gates of the city of God. We must endeavour to make such a peace that the gates of that city, when once opened, will not be shut, for they will bring the glory and honour of the nations into it. "Peace with Honour" will then be something more than a sparkling epigram. There will be true peace with true honour.



## On To 1941

# HOPE OF THE WORLD



**TO PROCLAIM THE  
MESSAGE of the CROSS,  
OUR CHURCH NEEDS  
\$330,000. in 1941,  
INCLUDING \$60,000.  
TO RELIEVE ENGLAND  
which has assisted us  
for 200 years.**

**IN LOYALTY TO YOUR CHURCH  
TO CANADA, AND TO ENGLAND  
HELP THIS DIOCESE TO PROVIDE ITS SHARE**

The three General Boards—M.S.C.C., G.B.R.E., and C.S.S.—closed their books for 1940 on January 24th. By that time the returns from all the twenty-seven dioceses had been received. The receipts showed a substantial advance over 1939. In fact, the total paid on apportionments exceeded that of the previous year by more than ten per cent., and was larger than in any year since 1931. The returns by dioceses are given in the following comparative statement. It should be noted that the \$62,000 received in 1940 in response to the Special Western Appeal have not been included.

And now we are getting well into 1941. Including the \$60,000 to replace the English grants, the Church needs \$330,000 this year. This amount it has pledged itself to raise. It will not be an easy task, yet considering its resources, and the progress made in 1940, there is good reason to believe that by God's grace the goal will be reached.

The receipts for 1940 as compared with those for 1939 and the amounts needed for 1941 are as follows:



Dioceses	Paid in 1939	Paid in 1940	Needed for 1941
Algoma .....	\$2,598.19	\$2,723.85	\$3,666.67
Arctic .....	581.00	581.00	733.34
Athabasca .....	1,174.14	1,149.00	1,466.67
Brandon .....	2,150.00	2,278.54	3,055.55
Caledonia .....	458.82	349.18	1,222.22
Calgary .....	4,596.00	4,596.00	6,111.11
Cariboo .....	950.00	950.00	1,222.22
Columbia .....	4,650.88	4,741.46	6,111.11
Edmonton .....	1,864.00	2,209.00	3,055.55
Fredericton .....	7,858.08	8,166.17	12,222.22
Huron .....	21,232.49	37,423.00	42,777.76
Keewatin .....	1,173.00	1,173.00	1,466.67
Kootenay .....	2,255.00	2,101.04	3,666.67
Montreal .....	29,763.76	29,523.10	42,777.77
Moosonee .....	957.83	1,265.07	1,344.45
New Westminster .....	9,538.20	10,198.84	14,666.66
Niagara .....	22,535.58	23,974.21	29,333.34
Nova Scotia .....	9,519.60	9,831.80	14,666.66
Ontario .....	3,813.13	4,409.13	6,111.11
Ottawa .....	14,387.95	13,540.38	18,333.34
Qu'Appelle .....	2,743.71	2,756.66	3,666.67
Quebec .....	6,116.03	5,944.25	9,166.66
Ruperts Land .....	4,507.00	4,873.35	6,111.11
Saskatchewan .....	1,206.81	1,134.62	1,588.88
Saskatoon .....	1,124.51	1,118.76	3,055.55
Toronto .....	66,233.24	71,101.94	91,666.67
Yukon .....	565.00	625.00	733.34
	\$224,553.95	\$248,738.35	\$330,000.00



## After the War

This title, no doubt, will stir some people to say: "Never mind after the war; win the war first." Nevertheless, the members of our Church must do both, for there will be an "after the war" and the Church will have a great responsibility for the state of society that shall then exist. The Church in England is already facing that problem and speaking very plainly about it.

A conference was held recently at Malvern College under the chairmanship of the Archbishop of York. The secretary was the Rev. P. T. R. Kirk, Secretary of the Industrial Christian Fellowship, and there were present about 500 Church of England leaders, including 23 bishops, 14 deans, 21 canons, 14 archdeacons, 90 rectors and many members of Parliament and army officers.

Opening the conference, Archbishop Temple declared that "This war is not a mere clash of national ambitions, but a crisis of civilization itself. We are called to discuss ways and means of finding a new order of society, a new integration of religion, morals, politics and economics. We must work out a real scheme of principles bearing on the subject, together with their order of subordination. The function of the Church then would be to proclaim its principles, to pronounce condemnation upon all factors of life, including those within the Church itself, which infringe those principles."

During the discussion, Sir Richard T. D.

Acland made an uncompromising demand that the Church advocate collective ownership of production. "The whole structure of society is, from the Christian point of view, rotten and must permanently frustrate your efforts to create for the individual the possibility of a Christian life." Kenneth Ingram said that the "inevitability of a planned civilization is beyond controversy. For this civilization, Christians should be carefully trained in theology, economics, sociology and practical psychology. T. S. Eliot and Middleton Murray also spoke, the latter asking, "Regarding unemployment, has the Church done any other than acquiesce in the appalling solution, which is the only one secular society has found, namely, preparation for war? The Church fails in leadership because it shows no signs of having known despair; no evidence of having been terrified by its own impotence."

Sir Richard Acland's amendment, which Archbishop Temple finally declared to be carried "by a very large majority," affirmed: "We believe the Church should declare that maintenance of that part of the structure of our society by which the ownership of great resources of our community can be vested in the hands of private individuals is a stumbling block. Time has come therefore for Christians to proclaim the need for seeking some form of society in which this stumbling block will be removed. Christians, clergy and laity alike, cannot take part in this



work unless they are prepared to advocate complete reorganization of the internal financial life of the Church."

The conference resolution, largely the work of Archbishop Temple, and which passed unanimously, is summarized as follows: "The war is not to be regarded as an isolated evil detached from the general condition of western civilization. It is one symptom of widespread disease and maladjustment, resulting from loss of conviction concerning reality and the character of God. The Church has the duty and the right to speak, not only to its members, but to the world, concerning the true principles of human life. The Church, as we know it, does not manifest this life of the true community. We therefore urge that enterprises be initiated whereby that life can be made manifest. Where possible, the whole congregation habitually worshipping together should regularly meet to plan and carry out some common enterprise for the general good. Christian people should take the fullest possible share in public life, both in Parliament, in municipal councils, in trade unions, and all other bodies affecting the public welfare. There is urgent need that the Church bring order into chaos of its own financial system. The economic activity of man, which is entirely concerned with means, has become predominant, as though to produce material wealth were man's true end. Christian doctrine must insist that production exists for consumption. The industrial world, as we know it, offends against these principles. To a large extent, production is carried on not to

supply the consumer with goods, but to bring profits to the producer. This method, which tends to treat human work and human satisfaction alike as a means to a false end—namely, monetary gain—becomes the source of unemployment at home and dangerous competition for markets abroad. This system also tends to recklessness and sacrilege in the treatment of natural resources. It has led to the impoverishment of the agricultural community. The monetary system must be so administered that what the community can produce is made available to the members of the community, the satisfaction of human needs being accepted as the only true end of production. The true status of man independently of the economic progress must find expression in the managerial framework of industry. In international trade a genuine interchange of materially needed commodities must take the place of a struggle for so-called favourable balance. We must recover reverence for the earth and its resources, treating it no longer as a reservoir of potential wealth to be exploited, but as a storehouse of divine bounty on which we utterly depend. After the war our aim must be the unification of Europe as a co-operative commonwealth. Our traditional forms of matins and evensong, presupposing as they do, acceptance of the tradition of the church and unflinching regularity of use, are largely unsuitable. They must in most places be supplemented by services of another type, whether liturgical or not, designed to bring before uninstructed people the truth concerning God."



## His Holy Temple—Is It the Church?

By Lloyd W. Clarke

Channing Pollock gives his reasons for not going to church in an article in the Reader's Digest for October.

We parsons hear lots of people's explanations for not going to church. Some of these are good, some bad, and some are awful. Mr. Pollock's are all three. Let's take a look at them.

(1) **Mr. Pollock can worship God out-of-doors.** So what. Anyone can—who knows God; and everyone does—who knows God. I could have got an education without going to school, too. But I went to school. Why not use the schools and get the benefit that comes from working along with the group? And where would education be if it were not for the institutions which have fostered it, the Church and school? Where also, would Mr. Pollock's and my knowledge of God be if it were not for the whole Hebrew-Christian culture, brought into being by an organized movement which produced the Bible and the sacred liturgies and music? Mr. Pollock thinks the woods are a nice place to worship. He might still be worshipping the trees instead of God through the trees, if it had not been for the institution which he repudiates.

(2) **He does not feel devout at exact intervals of one week.** I don't either. An I don't always feel hungry at precise, institutionalized eating times (some of my friends would dispute this).

But if I sit down to the table with the family, and see and smell the food, my appetite usually awakens from its slumber. (My wife says "always".)

Have you ever gone to church just because your wife made you or from sheer habit? Maybe you were dull, or day-dreaming, or asleep during much of the service; but finally something happened which got through to you, and suddenly you came alive, and awake, and spiritually aware. And you left the church feeling like a new person.

Corporate worship has to be held at some time or other. Why not at regular times?

(3) **Most preachers are inadequate, thinks Mr. Pollock.** He has something there.

The preachers themselves admit they are inadequate. They have to be careful students, effective speakers, skilled counsellors, active pastoral visitors, efficient business administrators, talented liturgists and ceremonialists, competent judges of sacred music and sound educators. They must be able to recruit and train volunteer leaders of organizations, and see that many groups function democratically, and to good and interesting purposes. They must be active leaders in the community. Their salaries are low as a rule, and they seldom have a secretary or adequate tools and materials with which to work. They



are expected to be little tin-gods and they have no private life. The rhythm of community social life does not include them: when most people are relaxing, the parsons are busiest, and when Monday comes and the parson would like to relax and have some social life, the other folks are digging into the new week's work.

Perhaps these considerations may help explain some of the admitted inadequacy of the clergy. But we're working on it—and the laymen can help if they will. Certainly the ministry demands the most completely qualified men in the community. It doesn't always get them. But neither does any profession.

**(4) Most people don't go to church. They don't go because the clergy do not know the average man and his problems.**

Most people, Mr. Pollock, do not read Herbert Spencer or Ortega Y Gasset. But that is no reason why you should not enjoy them, as you do. Most people did not believe in Christ. Most people did not believe in Louis Pasteur, or Galileo. They don't like spinach or cod liver oil. They much prefer swing to symphonies; the unspeakable stuff that comes from Hollywood to the dramatic creations of the legitimate stage.

As for the clergy not knowing the average man and his problems, that is simply not true of the clergy I know. I cannot speak for all Christendom, but most of the pastors I know have dealt constantly with the problems of people for years. They have learned much from this and are increasingly called upon for counsel.

Their training for the ministry could be tremendously improved upon in this respect. But their experience with people, while limited by the "tin-god" idea, is deep and varied.

**(5) Churches are more concerned with picaresque points of conduct than with the larger moral issues.**

Mr. Pollock scores here, definitely. But only with regard to certain denominations and only partially with them.

Too-total abstinence from smoking, drinking and dancing is not the chief concern of many churches to-day. The sermon subjects which Mr. Pollock picked off three church bulletin boards at random are theological in nature. That was during the depression, and it is not at all a sign that the churches were fiddling while Rome burned. It so happened that during the depression there was a distinct trend towards a more orthodox theology, but also a trend towards deep concern with social problems. These two tendencies are casually related in the minds of those who will pause long enough to meditate upon them. Think upon God, and you will think more passionately upon man and his troubles. Religious periodicals, church conferences, sermon subjects, and programs all have been heavily freighted with social and moral interest during the past decade. Those who have been attending church know this without being told.

**(6) When the preachers do deal with the larger problems, they are apt to be radical and half-baked.**

I must agree heartily with Mr. Channing Pollock on this one. And I must plead guilty. My only defense is that we saw the economic world

in ruins, and we tried to do something—anything—to put it back together. For the most part we merely repeated what some group of experts or other put forth as the cure for the situation. Technocracy, socialism, reformed capitalism were some of the schemes that everyone was examining.

We were radical and half-baked. But at least we made people think. And we showed that Christianity is not aloof from man's most distressing problems.

Now that the political world is also in conflict and chaos, we shall no doubt be radical and half-baked some more. We shall probably be naive enough to insist that world government of a democratic sort is possible and inevitable. Some will be outright pacifists, and others ready to fight. But all will refuse to believe in the conservative and well-seasoned dogma of the inevitability of war.

**(7) Miss St. Denis went into a pitiful little village church when she heard the news of her mother's death, and the dilapidated building, wheezy organ and choir, and the "inadequate" preacher sent her running to the nearest movie house. There she heard a small symphony orchestra!**

I hope we are not being counselled to seek our music at the local village block-booking, blind-selling cinema! (Oh, those little swing-band featurettes, produced by middle-aged adolescents with horns.) I'll take my chances with the village church, unaesthetic as it often is. It is not as dead as the "canned" programs of the movies.

Seriously, in this day of the automobile, you can find a suitable church on Sunday morning within easy driving distance. I mean a church which has a dignified, vital, and helpful service. A service in which any sincere member of the Christian fellowship of the ages may find his God, and therefore find anew himself, and the beauty and meaning of nature, and the secret of better relations with his fellows.

I suppose, though, that you have to be just that: a sincere member of the Christian fellowship of the ages, or you won't be able to put up with the weaknesses of the church.

God knows the church needs improving. But what doesn't? And wouldn't it be great if the intellectuals of Mr. Pollock's type would come in all the way, and take the lead in making the improvements? —*The Southern Churchman.*



## Diocese of Montreal

St. Philip's, Montreal West, is celebrating its Golden Jubilee.

St. Paul's, Knowlton, has been destroyed by fire; the loss is estimated at \$50,000, which is only partially covered by insurance.

In the Chapel of St. John of Jerusalem at the Cathedral, a Service of Intercession for the unity of Christendom was conducted by the Rev. G. H. Donald, D.D., a leading Presbyterian minister, and the Rev. Canon W. H. Davison.

St. Edward's, Griffintown, which is in the heart of the business section, has a twenty-minute informal service every day at 1 p.m.



## Home Horizons



UR LAKE gave up its unceasing struggle against the elements sometime in January and now its surface is dotted with fish houses. We all seemed to be a part of the warring and felt distinct physical relief when the boom of the waves ceased, the wind dropped and there was calm, and peace.

The fishermen are after white fish, with an occasional catch of herring, which we particularly like. However, the whitefish, straight from the icy water to the broiler or frying pan, has little in common with the whitefish which has travelled to your table from a distance. The fresher fish has little or none of that "fishy" taste which puts so many people off this good food.

\* \* \*

### Lowering Racial Barriers

The other day we had a visit from two Jamaican nurses, who with their nurses' and midwives' certificates from their native island training schools, had come to Canada to do post-graduate work in Mothercraft training. Now they have gone home to apply this knowledge of the care and diet of infants and pre-school children, and at the same time, to carry back favourable impressions of Canada.

Also in training at the Mothercraft hospital in Toronto are a Canadian Chinese nurse and a Canadian Indian girl of the Blood race, from St. Paul's mission school in Cardston, Alberta. Such intercourse between races can only be for good.

\* \* \*

There is a neat little shelf outside our kitchen window, facing the north and the big pine trees, a shelf with a railing around it to hold in the crumbs and the bag of suet which lie on it. As you may suppose, it was erected with hospitable intention for the birds, and great has been our disappointment that it has been untouched during all these weeks. There are birds—jays and juncos have disported themselves with raucous calls high up in the hemlock, while starlings and chickadees have had a go at the few bittersweet berries left on bare branches. But not a bird has crossed the yard. Perhaps the shelf should have gone over on the shed or the tree, farther removed from Peter and Terry. I am inclined to think that there is still food a plenty in this district, more to the liking of our feathered neighbours, but I am sorry they won't consume our crumbs and salve my conscience. It does not seem possible always to use up all the crumbs which accumulate from leftover toast, for, unfortunately, bakers' bread, which we use for toast, will not

stand the test of time when ground into crumbs and kept in a jar or tin. There comes a most unpleasant rancid smell and taste. So at times it seems necessary to put crumbs or crusts into the jacket heater. Never do I do so without seeing, in mind's eye, some starving child in that walled section of Warsaw who would be thankful for even a rancid crust.

\* \* \*

### Peter Gives His Kind a Bad Name

Any fear which the birds might have of Peter is, I believe, a compliment to that quadruped. At any rate, his sporting instincts where mice are concerned seem much blunted by the enervating life of luxury he leads, days spent, mostly asleep, on the radio or a table or a chair, all chosen for security from Terry's boisterous advances, and nights spent in the same occupation on Brigid's bed, with occasional walks abroad when there is safety from dogs or other foe. Brigid, who adores cats, was loud in her assertions that the mere presence of one rendered the house immune from mice. She also asserted that cats are so sure-footed, they can jump to any position, or lie anywhere they select without damage to any article. Now she merely says that Peter, while a very beautiful cat, is an exception to the rule, this opinion being forced by two mice caught in a trap, and several broken articles, including a beloved winter garden that was made in a fishbowl in Muskoka three years ago, and had remained—until it interfered with Peter's ease on the top of the radio—a magic bit of emerald green beauty.

\* \* \*

### What Not To Eat

"You hadn't any cookery in Home Horizons last time," reminded Brigid. "Didn't you send any, or was it left out?"

"I'm afraid I didn't send any," confessed I, "but, as a matter of fact, I would like to use all the space on what not to eat at the present time, on what to save, and where to make best use of our perishable surplus, which foods we should avoid buying from patriotic principles, which food we should include in our diet because not needed for our country's, or empire's, needs. No individual, no one organization, either local or provincial, can decide these questions, or give

the weight of authority to suggestions. What we need is leadership — leadership of women backed by federal authority, with the same voice from New Brunswick to British Columbia. Then, perhaps, we shall begin to have an understanding of the place the everyday woman in her kitchen has in this total war effort.

"Yes," agreed Brigid, "it's leadership we need." Whereupon we were embarked on a grand and satisfying discussion, the while we ate our favourite lunch which we feel has every-







thing to commend it. It consists of baked potato with well-crisped skin (which, of course, we eat), sauerkraut or salad greens, if such are forthcoming, more butter than a ration would allow, buttermilk, if liquid is desired, and perhaps a bit of sweet chocolate to follow. We emerged with what

seemed to us a neat and useful plan.

\* \* \*

### Give Our Women Leadership

We had established at Ottawa a small and unpretentious Bureau of Domestic Information, headed by two women, both practical housekeepers in addition to other qualities, the one from a farm, the other from a city home. These women would secure from the national government, which had appointed them, the information necessary if the rank and file of housewives are to do their part, as they devoutly desire to do. This information would be disseminated in the simplest, most economical and most effective manner possible, through the Dominion Board of the Woman's Auxiliary, the national women's bodies of all the churches, and the National Council of Women. The scheme seems to have much to recommend it, and might become a non-party, non-political suggestion, if letters from women in every constituency went to their federal representative.

The thousands of women in all parts of the country who have been arranging military drill and training for themselves and are now seeking official recognition as a part of Canada's war effort, are quite distinct from those of whom we are thinking. The woman who can leave home or job, don a uniform and apply her strength and skill directly to her country's need is to be envied. But the woman who must go on with the three-meals-a-day domestic routine surely need not feel apart from it all. With reliable information and quickened imagination, she can interpret those expressions we hear so often, such as "we must tighten our belts", and "we must sacrifice and save", and so on.

\* \* \*

### War Time Diets Aid Health

The "tightening of belts" of which we hear need not affect Canada to any degree of discomfort when we remember that Sir John Boyd Orr, one of the world's outstanding authorities on nutrition, has recently declared that "if compelled to bring the national diet down to the bare necessities of life, Britons could continue to maintain health and fighting efficiency on milk, vegetables, potatoes and oatmeal produced at home and on imported wheat and fats, supplemented with whatever amounts of additional home-produced foods were available. This would be a reduction to 'the peasant's diet', but it would be a diet better for health than that enjoyed by the poorer part of the population in peace-time."

### What Does Authority Want?

Dr. George Hilton, our wartime Oils Administrator, says: "A scarcity of fats in wartime creates a serious situation. Every effort should be made to save surplus fats at camps, hotels, restaurants and in the home." Well and good, but it doesn't go far enough. We can buy less fats and oils, but also we can save some from our cooking. What then? It can be given where there are undernourished children, but that does not seem to be Dr. Hilton's idea.

H. R. MacMillan, Chairman, Wartime Requirements Board, has given us a direct lead in his statement that "the country's ability to provide the materials of war depends upon the will of the people to reduce the consumption of goods and services." Insofar as we know what comes under the head of materials of war, we undoubtedly will all be willing to go without or use substitutes where possible. We can use wood for coal in many instances, we can curtail our use of electricity, also of gasoline for pleasure. We haven't begun to make real sacrifices, and most of us are anxious to know how, with little to give, we can best help.

\* \* \*

Do those who hang their clothes on the line in this bracing near-zero atmosphere of ours ever put a hot-water bottle in the basket among the clothes? An aluminum bottle is the best if you happen to have one, for it holds the heat so well. It is grand to find the pieces still limp, and to have one's hands encounter a bit of warmth. If you feel you must put out table napkins, hankies and small pieces, do fasten them to something strong before leaving the house, or put them into a pillow slip. It will save personal suffering and torn corners when the clothes are taken off the line.

### THE LENTEN AND PASSIONTIDE COLOURS

One of the earliest definite uses of colour with liturgical significance is that of Red for Passiontide. Many mediaeval books make scarcely any prescription as to colour save to order Red on Good Friday. For the rest of Lent a penitential change of colour is both ancient and widespread. In many parts of southern Europe this change was to a dark colour, black, dark blue, or violet. So we find Violet is the Lenten colour at Rome in the thirteenth century and also to-day. But all over England and in most other transalpine countries, the Gallican custom of a change to some kind of plain white, representing sackcloth, was general. From the beginning of Lent in mediaeval England the altar frontals and the veils that covered pictures, images, and reredoses, were of white linen or other coarse material marked rather than ornamented with crosses or instruments of the Passion and the like. Even the vestments, at any rate on weekdays, were of this Lenten white. In France this was called ash colour, and *cendre* is still the rule for weekdays in the Diocese of Lyons throughout Lent. In most places there was a change to Red for altar frontals and vestments from Passion Sunday till Easter, but the white linen veils remained.





## MARCH

1. St. David, Archbishop (Menevia) Circa 544.
2. FIRST SUNDAY IN LENT.  
Chad, Bishop (Lichfield), 672.
5. Ember Day.
7. Ember Day.  
Perpetua and Felicitas, Martyrs, 203.
8. Ember Day.
9. SECOND SUNDAY IN LENT.
12. Gregory the Great, Bishop and Doctor (Rome), 604.
16. THIRD SUNDAY IN LENT.
17. St. Patrick, Bishop (Armagh) Circa, 465.
19. St. Joseph.
20. Cuthbert, Bishop (Lindisfarne), 687.
21. Benedict, Abbot, 543.
23. FOURTH SUNDAY IN LENT.
25. ANNUNCIATION OF THE BLESSED VIRGIN MARY.
30. FIFTH SUNDAY IN LENT.

### MOTHERING SUNDAY

1941

It is strange, but true, that Parish Churches have their gala days; by which we mean that there are certain seasons when they are at their very best—and so are we! On Easter Day we find the triumph of the Christian's story, and the confident encouragement which gives life its purposeful meaning. On Whitsunday there comes the assurance that we are not left alone to struggle: the Promised Presence is ours to be apprehended. On Good Friday, we come to the Three Hours' Devotion, to ground ourselves more resolutely in the conviction that, only in sacrificial love can we seek after God, and find Him. We see things at their very worst—and at their best. On Christmas Day we wend our way through the Church Yard to the Parish Church to a setting, simple and sincere. This day is different from other gala days, because it deals with the simplicity and sincerity of childhood; and we bow in holy reverence before this stupendous fact of history, expressed in four short credal words—"And was made man."

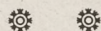
The Christian pilgrim and wayfarer has these milestones of remembrance as he trudges along the road with the Abiding Presence. Every year for 40 days the Church sets us on the road to renewal of life through "Lenten Devotions": and for long years She has kept the **fourth Sunday in Lent** as a special Lenten Gala Day to be used to draw the Church's children closer to their spiritual home. Mother-Church can no more exist without the loyalty of Her children, than an earthly mother can really play her part without constant association between her children and herself. It is this needful and constant association, which is emphasized on the fourth Sunday in Lent—Mid-Lent—Mothering Sunday.

The purpose of this message is to emphasize the importance and necessity of Church-going. It attempts to show that, if a man does not go to Church, he narrows his life and starves the emotional side of his nature. He misses what for most men is the one opportunity of getting into contact with beautiful things; with music, fine literature, great architecture, and worship in God's House. The organized friends of Jesus have always attested the value of these things in building the fabric of Christian civilization; and we would do well today to assert our support of their long association with these aids to worship.

Christianity stands fast today, because it belongs to an order of things built on unchanging instincts. It is made of the same stuff as our hearts. It deals with everyday life and common things—food, drink, marriage, birth, death. Its highest act of worship is a meal. Its most sacred figures are a dying Man, and a Mother nursing her Child.

These are the things with which your own mother has to deal. These are the things with which Mother-Church deals for you. Come to Her then as the changeless factor with which all life must make a reckoning. Come to Her constantly by day, week, and month. Come to Her with special intention on Mothering Sunday, you husbands and wives, you fathers and mothers, you children and friends. Let this be the beginning of your new approach to the fellowship, of Christ's religion, in which your family can enter into the riches of His Grace by drawing near to God through Divine Worship; to enter then the Holy of Holies through His Blessed Sacrament; "to worship Him, to give Him thanks, to put your whole trust in Him, to call upon Him, to honour His Holy Name and His Word, and to serve Him truly all the days of your life."

Nothing less than this will do—No more than this can be done.



### OUR CHURCH

In our parishes are found poor people and rich people; cultivated scholars and statesmen, and plain men and women of limited education; city people, business men, employers and employees, college students, and country people living in villages and on farms and ranches. There are communicants of foreign birth or parentage representing more than forty races.

Those who most love the Church and most deeply believe in it are the most conscious of their own shortcomings and their neglect of obligations. Only the utmost devotion of every member in worship and service to our Lord, continually strengthened by His gift of new life in the Sacraments, can reveal the full meaning and power of the Church.

Christ's command is, "Forward into all the world!" Forward the Church has gone, and forward will go when the fellowship, filled with His spirit of sacrificial love, prove their discipleship to Him by eager sharing with one another—and with home, community, nation and world—of the message and life of the Good News.





# One Communion and Fellowship

## Ash Wednesday

*"How canst thou say, I love thee, when thine heart is not with me?"—Judges xvi. 15.*

Such was the taunt of the low, the vicious woman of the world, as she sought to captivate the man of God. Such was her reproach when Samson rose from slumber in Delilah's lap. She felt that she had no real hold upon his strength, as long as she had not the affections of the man. True, he had fallen very low indeed. One hesitates to think how little lower he could have gone. But still he was not lost. He had not made surrender of his heart.

The character of Samson is, no doubt, a perplexing one to many: for while the Bible marks him as a man of faith, and he is such a striking type of the child of God in his miraculous birth, his call to separation, and his marvellous strength; at the same time his sins and failings were so grievous. But the lesson which God would have us learn seems plain enough. We must guard the inner life against all the approaches of evil. The heart is the door of the man, for the ingress and egress of what is bad. "Keep thine heart with all diligence," says the wise man, "for out of it are the issues of life".

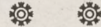
And this lies clearly at the root of what our Church would teach us in the season of Lent. We pray to-day, and every Sunday we repeat the prayer, "Create and make in us new and contrite hearts." There is no use dealing with sin, unless you go straight to the heart. There is no use wiping the face of your clock, and setting the hands, if the mainspring is out of order. Do not consider this as emotional, and shrink from it as something which has only to do with the feelings. Wherever there is unbelief, or immorality, or irreligion, you may always trace it to the heart. When faith is wrong, or the life is wrong, or religion is wrong, you may be sure that the heart requires attention.

Well, let us make a point of attending to our hearts this Ash Wednesday, and every day pray to God to

make them "new and contrite."

Unbelief as I have said, may be your temptation. You may have given way to all kinds of doubts, and speculations, and theories. The advice which Scripture gives is, "Take heed lest there be in any one of you an evil heart of unbelief, in departing from the living God." But immorality may be your besetting sin, and by this I use a very comprehensive term. It was the sin of Rehoboam's and how does the Holy Spirit speak of him?" He did evil, because he *prepared not his heart* to seek the Lord. "Lastly, the fault may be in your religion; you have long made a profession, you have been regular in your religious observances, but you are not satisfied. There is the case of a convert in the early Church which may describe your own: "Thou hast neither part nor lot in this matter, for *thine heart is not right in the sight of God.*"

Alas! how many there are in this state in our families and in our congregations. The season of Lent may be made very profitable, if only as a time of self-examination in the sight of God. Let us bring our hearts and consciences to the touchstone of His Word. "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."



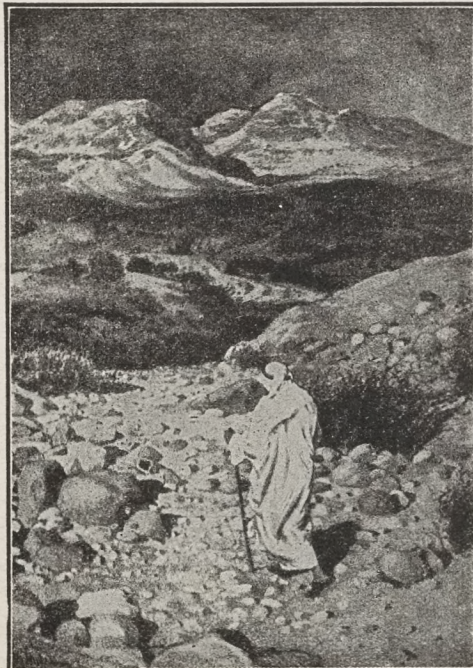
## C. O. E. L.

The Church of England "Laymen's 100,000 Club" is an organization which probably is unique in Church history in that it springs from the mind of a single layman, Mr. H. G. Simpson,

Manager of the Woodbine and Danforth Branch of the Royal Bank of Canada, Toronto. It was discussed by the Advisory Board of his church, the Church of the Resurrection, and subsequently launched with Mr. Simpson as its chairman.

The object of the Club is to raise the money necessary for Church of England Missions. Club members will pay a membership fee of a dollar a year.

"Our people in the British Isles are giving their sweat, tears and blood, so that we in this country may retain our democratic way of life and our freedom to worship," says Mr. Simpson, "I feel that we should be ashamed if we did not relieve them of the added burden of financing our Missions."



*In the Wilderness.*



# The Japanese Church in Crisis

By Toyoluko Kagawa

*The following extract taken from the 1940 Japan Christian Year Book and written by the great Japanese Christian leader Kagawa, gives us real cause for rejoicing in the hope that all this apparent turmoil and confusion, has already been definitely used by God to further His work and to spread the Good News in ways undreamed of in days of peace.*

"Special note must be made of the army in China. It cannot be denied that their experiences there have led many army men to discover the ethical worth of Christianity. Many of them have discovered in the devotion and service of missionaries in all parts of China, the true character of Christianity. The greatest result of the knowledge that for many years these people have given their all unstintingly and with no hope of material reward, has been to make the Japanese people reflect on their own lives. One of the greatest discoveries of the China incident has been the marvellous humanitarian services of the missionaries. This has been told to the people of Japan on the lecture platform and over the radio. The Japanese have also come to understand the impotency in China of both Buddhism and Confucianism. Moreover, the people have learned from this China incident, the moral crisis in which many of the young men of Japan are floundering. To save them from this crisis, the need for some moral reformation has been realized, and it is gratifying to discover that many are re-studying the New Testament to find therein the fundamental principles on which to build. In the early stages, there was a definitely hostile feeling toward the New Testament being sent to soldiers engaged in the incident, but the integrity and dependableness of the Christians in the army was so evident that soon they had won the respect of all, and at the same time created a trust in all Christians. In money matters, for instance, it was soon evident that the Christians could be relied upon, and before long many of them were to be found in the army's financial department. From such experiences it has been proved that there can be no objection to the Christian ethics."

"Since the autumn of 1938, the students of the Tokyo region have been reading the New Testament to an amazing extent. The proprietor of a certain second-hand book shop in Kanda told me that the supply of New Testaments and Old Testaments in the Tokyo district was pretty well exhausted and he would have to go to the Kwansai district and buy up some copies there, to meet the demand. Toward the end of November, 1939, in a meeting of students of Girls' Higher Schools held at Tokyo Kyoritsu Joshi Shokugyo Gakko, more than three thousand five hundred came to hear a Christian message. Of that number about sixteen hundred signed cards which signified their desire to study more of the Gospel of Jesus. It is very evident from such instances that Japanese students are, of their own accord turning toward Jesus. The left wing

communist movement that was exceedingly strong up until 1934, has disappeared, leaving not a vestige of a shadow. About the aforementioned time there were upward of four thousand five hundred students of higher schools in prison for communist activities. Today we note that few students are interested in communism, while the tendency to follow the teachings of Jesus is increasing rapidly."

## CHINA

A graphic picture of conditions in Shanghai as China faced her fourth war winter is given in a Bulletin of the National Christian Council of China, just received at Church of England in Canada headquarters here.

"The prospects for the winter are exceedingly dark. The soaring prices alone would guarantee that, but from the various Salvation Army Preaching Halls throughout the city comes the word of thousands out of work. The coastal blockade keeps out raw materials, and this is resulting in the closing of many mills. Downtown streets at noontime are filled, not only with Chinese beggars, but with other nationalities as well. Here will be an Indian or Malayan family, out begging for the first time, and not knowing how to go about it. White women, down and out, are pictures of misery and hopelessness as they drag their bare swollen feet along. They are not of this most recent tide of European refugees. No European could have sunk to such a state in two years. These women must have been children when the Russians poured in 18-20 years ago. Somewhere in back alleys they have been existing until now, when prices are such that they can exist no longer, and emerge to the light of day."

A Hankow correspondent to the Bulletin writes: "In some cases prices have increased over 600 per cent., yet the salaries of workers in the interior remain much the same. The future does not hold any hope of relief, or of return to lower prices."

Grateful acknowledgment is made of Relief Funds received from the United States, and also from India. The latter were raised largely among Indian students.

Illustrative of the practical work being done by the Christian Churches in China is a report, published by the Bulletin, by the Rev. Kenneth Campbell, stationed at Chang Hwai Wei, who writes:

"At Chang Hwai Wei our Committee spent about \$6,000 in the summer of 1939 helping to repair the breaches in their dike. The crops they harvested were valued at about \$800,000, which would have been a total loss had the dikes not been repaired. It was the success of this project that started all the others. This summer we did not need to help them at all. They were able to repair the dike themselves, and in addition, they raised \$1,000 in cash for direct food relief for the people north of the river where the dike had not been repaired."



# Comments Original and Otherwise

## "Curate"

### RECEIPTS ON APPORTIONMENT

In a leaflet recently distributed with regard to needs of the Church for the current year, the statement is made that "Our people have never given anything approaching the sum we have asked from them in times past." Whoever is responsible for that statement could not have examined the figures of past years. In 1909 the apportionment was \$118,896 and contributions \$121,336. In 1912 the apportionment was \$146,400 and contribution \$142,201. There are probably later returns of a similar kind, but at the moment I cannot lay my hand on them.

### ALL CANADA OR ALL WORLD

A few days ago I heard a clergyman express the opinion that on account of the present world situation, the Church in Canada should withdraw entirely from work Overseas. In his opinion, we had quite enough to do to keep Canada Christian. More than once I have heard speakers complain that we were spending too much money on the Canadian Indians and Esquimaux. That we ought to concentrate on the work among the people of our own race.

In reply, it should be pointed out that the spirit that prompts that line of reasoning is the narrow spirit of parochialism, broadened out so as to include the English-speaking settlements in the Dominion. If Canada is to be kept Christian with the Christianity of the Holy Scriptures, then, as Bishop Hudson says, it must share in the great longing to bring all men to the knowledge and love of God. The kind of so-called Christianity that has self for its centre, whether it is self in the form of the parish, or the diocese or the country, emphatically is not the Christianity of Jesus Christ.

There are in addition two special reasons why the Indians and Esquimaux have a very special claim on the Canadian Church. One is that they were aboriginal inhabitants of the country. We have taken over what was formerly theirs. The other reason is that when the Church Missionary Society of England withdrew from work among these people, it was on the definite understanding that we would assume that responsibility.

There is a very similar obligation in the case of our work Overseas. When M.S.C.C. was organized, a fairly substantial work in the Foreign Field was being carried on by the Canadian Church Missionary Society. That organization withdrew on a like understanding, that overseas work would be carried on by M.S.C.C. That is why this Canadian Church Missionary Society has official recognition in the M.S.C.C. Constitution.

Facts such as these should not be overlooked. Neither should we overlook the ever-present danger of substituting an all-Canada for an all-world objective. To do so would be tragedy indeed.

### REORGANIZATION OF SYNOD DEPARTMENTS

In the Minutes of the last meeting of the Executive Council (page 34) there is a resolution asking the Primate to appoint "a Committee to study the matter of a possible re-organization of the General Synod and Departments and other matters relating thereto."

It is rather a pity that this resolution was not more definite, and did not give some information as to the line this re-organization is to take. If it means, as I am told, a proposal to amalgamate the work of the three Boards under one common management, then that should be stated, and the Church should be given opportunity carefully to consider the matter, and not be compelled to vote on a proposal that is first announced at General Synod. So far as the missionary work of the Church is concerned, I cannot imagine that it would result in greater efficiency. Missionary work can only be carried on by missionary minded people. Any way it is far too serious a matter to be decided on a snap vote. Again I suggest that we consider the advice of the Presiding Bishop of the American Church and expend our energy on the operation effectively of existing machinery, rather than creating more. We seem lately to have had a spate of machinery making. Let us have a spate of hard work for a change.

### RAFFLES, DANCES AND CARDS

The Primate has issued a letter to the clergy of his diocese in which he asks that "Parish Hall be not rented or loaned to any outside institution which resorts to methods of raising money contrary to the spirit of the Synod resolutions" and "to see that these things are not done under the auspices of the Church in the Diocese of Toronto".

Appended to the letter is a copy of the several resolutions adopted by Synod, and also an extract from the Archbishop's Charge to Synod in 1934. It reads as follows:

"I have been asked several times as to methods of raising money for Church purposes. I am quite clear in my own mind that raising money by "wheels of fortune", "raffles", "draws", "dances and cards", for Church purposes, is entirely undesirable, and I express the wish that such will not be resorted to as a means of raising money for the Church in this Diocese. I am also clear that direct giving is the ideal method, and is the one which should be held before the people as the one to which we should work.

"At the same time, I am aware of the strength of the argument that there are some people who are ready to give their work and gifts to the Church, and that in offering for sale or for entertainment the fruits of such work, or such gifts, they are making a genuine and acceptable offering for the work of the Church. I recognize the force of such an argument, and I do not express general disapproval of all indirect



ways of raising money, but I ask the Church in this Diocese to draw the line in the use of such methods at the place, which I have marked in the former paragraph."

### A WORKING RELIGION

Roman Collar, writing in the United Church Observer, quotes Channing Pollock, the novelist, as saying "The overwhelming majority (clergymen) are good and devout persons who have nothing to say and must say it twice every Sunday." This statement, Roman Collar thinks, is one that the clergy ought frankly to face, and ask themselves whether it is even tinged with truth. "Bewildered as we are, let us face the accusation. Let us ask ourselves if what we preach Sunday after Sunday has any point, or urge, or hope, or inspiration. Are we really worth listening to? Is the congregation none the happier, none the better, none the more kindly, or challenged, or stirred to devotion and sacrifice? If not, let us close the Book, tear off our gown, discard the Roman collar, and dig ditches! If — which I can hardly believe — we have nothing to say twice every Sunday, then Heaven help us, *we are, indeed, crucifying the Christ anew*—an appalling thought."

Then he quotes from an English paper as follows:

"The world is waiting to see the miracle of a working religion. Religion seems to be as ineffective, and the reason is that it works no miracles. *The Church never staggers and astonishes the world by the things which it accomplishes.* We suggest all kinds of schemes in order to fill our half-empty churches—shorter sermons, brighter music, the use of the cinema, the establishment of all kinds of clubs. These are all absolutely futile for the purpose. What the world needs is a religion that does things that nothing else can accomplish. It is the recovery of the miracle of conversion that we really need; and the power is there for us to use in Christ and Him crucified."

"No," says Roman Collar, "the Church isn't staggering and astonishing the world. Yet I seem to remember that somewhere it is written of the early followers of Christ, that they turned the world upside down! To-day, however, we talk inanely about 'sane evangelism,' when our need is *insane evangelism*, or, if you prefer the scriptural description of it, an all-out evangelism, such a consecration to Christ that men looking on will say that we are 'mad.' Aye, give us more of the Pauline madness, and less ice-like indifference."

### HE PRAYS NIGHT AND MORNING

I notice in a daily paper a photograph of Lord Halifax, who has just been appointed British Ambassador to the United States. Underneath the photograph is printed this announcement:

"Lord Halifax, new British Envoy to the United States, prays morning and night for guidance in duty."

Apparently the newspaper thought the fact that Lord Halifax was a praying Christian, was so unusual a thing, that it should be given some publicity. It is rather an unfortunate commentary on present-day Christianity.

### THEY TIGHTEN THEIR BELTS IN CHATEAU SUITES

On the day before the Conference between the Dominion and Provincial Ministers began in Ottawa, the press announced that "Mr. Bracken is the only Premier in the hotel (the Chateau Laurier) occupying a bed room without a sitting room attached. Suites have been reserved for all the rest, but the man who has been in office longer than any one else in Canada spurned a suite and arranged for a working office further down the hall." And yet it is these same gentlemen occupying their suites at the public expense, who tell the rest of us to "tighten our belts" and buy war bonds to smash Hitler.

### FORWARD DAY BY DAY SELECTION FOR THE MONTH

Read St. Luke 23: 27-31.

#### In Behalf of Reality

"And there followed him a great company of people, and women, which also bewailed him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children."

Joseph Fort Newton says in "His Cross and Ours," the Presiding Bishop's Book for Lent, 1941:

"We must discount the long-faced religion of Lent, which makes the season a funeral forty days long. It is too sentimental, and it does not last.

"Too many of us telescope our religion into six sodden weeks, and forget it the rest of the year. It ought to be better distributed.

"In Holy Week . . . we follow the footsteps of Jesus in His high, heroic pilgrimage to His passion. . . . But is it anything more than an emotional journey for us? What do we know about the Cross, we who are swathed in comfort, if not in luxury. Do we not see the discrepancy between fact and life? Why such trafficking in the superlatives of sacrificial speech when we know so little about the reality?

"Such approval of Jesus, with the self-flattery which it involves, is not enough. There is too much costless patronage, too much fulsome praise of, and even pity for, One who told us to weep not for Him, but for ourselves; One we do not, dare not, follow and obey. We sing about the kingdom of heaven, but it would scare us if it came! We applaud the teaching of Jesus about kindness, service, and peace; yes—but we seem to think that when we have said a thing we have done it!"

The subject of the Lenten issue of Forward is "This Business of Being a Christian." Now ready. Send in your order early.

### A GREAT MISSIONARY BISHOP

Bishop Newnham, who died recently, was one of the really great Missionary Bishops of the Canadian Church. I will remember going with him and the late Canon Gould, to visit the Indian School at the Pas. The outstanding feature of that visit was the devotion of the Indians, both young and old to their Bishop.

(Continued on page 17)



# One Hundred Years Ago

**English Help to Canada:** The payments made by the English Missionary Society (known as the S.P.G.) to the dioceses of British North America for the year 1841 amounted to **over \$100,000.00**. The details are as follows: To the Diocese of **Toronto** for the partial support of 82 S.P.G. missionaries, £5,474. (About one-half of these missionaries were supported by the Revenues of the Provincial Government.)—To the Diocese of **Quebec** for the support of 49 S.P.G. missionaries, £6,850. (The Bishop and six clergymen were paid by Her Majesty's Government.)—To the Diocese of **Nova Scotia**, £9,390, for the partial support of 77 S.P.G. missionaries. (21 of these are supported by a Parliamentary Grant limited to the lives of the present missionaries.) (S.P.G. Report for 1842.)

In addition, the sister Society (known as the S.P.C.K.) spent **£600,000.00** on Canada during the years 1830-1898. (History of the S.P.C.K. by the Secretaries, p. 521.)

The C.M.S. and other English Societies also spent vast sums on Canada during the same century.

**Nova Scotia:** S.P.G. appointments 1841: **Dartmouth**, the Rev. Thos. Maynard of King's College, N.S.; **Cornwallis and Horton**, the Rev. John Starrs; **Clements**, the Rev. W. M. Godfrey; **Chester**, the Rev. A. W. B. Weinbeer (for the Germans, Lunenburg County); **Lunenburg**, the Rev. Rich. Avery; **Sydney Mines**, the Rev. Wm. Elder; **Georgetown, P.E.I.**, Rev. Frederic D. Panter; **New London, P.E.I.**, the Rev. Frederic Roberts; **Port Hill, P.E.I.**, the Rev. Wm. Roche; **St. John, N.B.**, the Rev. Alex. Stewart.

**Quebec:** S.P.G. appointments 1841: **Bay of Chaleurs**, the Rev. Geo. Milne; **St. Sylvestre**, the Rev. P. J. Maning; **Coteau du Lac**, the Rev. Jas. Pyke; **La Prairie**, the Rev. F. Broome; **Russell Town**, the Rev. R. G. Plees.

**1841 Appointments** from S.P.G. List: In Diocese of Toronto-West, Canada: **Pakenham**, the Rev. Hannibal Mulkins; **Richmond** (near the Ottawa), the Rev. John Flood; **Emily** (in Newcastle), the Rev. Wm. M. Shaw; **Amherst Island**, the Rev. Wm. A. Adamson; **Kingston**, the Rev. W. M. Herchmer; **Etobicoke**, the Rev. Thos. Phillips; **Newmarket**, the Rev. Geo. C. Street of Emily; **Orillia**, the Rev. John McIntyre; **Streetsville**, the Rev. Robt. J. MacGeorge; **Thornhill**, the Rev. Adam Townley; **Toronto Township**, the Rev. Henry Scadding; **Whitby and Pickering**, the Rev. John Pentland; **Dunnville**, the Rev. Chas. B. Gribble; **St. Catharines**, the Rev. A. F. Atkinson of Bath; **Ancaster**, the Rev. Wm. McMurray; **Hamilton**, the Rev. J. G. Geddes; **London Township**, the Rev. C. C. Brough of Manitoulin; **Warwick**, (near River St. Clair), the Rev. Arthur Mortimer, M.A. (Cambridge); **Sarnia and Moore**, the Rev. Alex. Pyne; **Sandwich**, the Rev. T. E. Welby; **Walpole Island**, the Rev. Jas. Coleman; **Woodstock**, the Rev. Wm. Betteridge. (Note: Although some of these missionaries had been labouring in their respective fields before their appointment as

S.P.G. Missionaries, the number of new names is a testimony to the progress of the Church in Canada West during 1841.)

**The State Prayers:** The Bishop of Montreal to His Excellency Lord Sydenham: 30 Mar., 1841, assuring the Governor that the Clergy of the Diocese will comply with the Order in Council for the insertion of the words "Prince Albert," after the words "Adelaide the Queen," in the State Prayers. (Public Archives, S. Series.)

**Theological Institution in Eastern Townships L.C.:** Geo. Slack, Esqre., Half-pay Officer of the Royal Navy, living at "Woodcote Place," Eaton, near Cookshire L.C., to J. W. Birch, Esqre., Harley St., Cavendish Square, London, 30 March, 1841: . . . The greatest blessing . . . a country can possess is sound religious education. This unhappy country is torn to pieces with religious dissension. (He expresses the anxiety of himself and others to found a place of sound elementary and theological education at a moderate expense for those to whom the expenses of McGill College are too great.) A plan for such an institution originating with the Rev Lucius Doolittle of Sherbrooke and Lennoxville and communicated to Lieut. Lloyd, R.N., of Sherbrooke, and myself, has been suggested. The matter at present is confined to these three parties. Mr. D. has written to the Bishop, but we have not yet heard from him. They have requested me to write to some friends in England, as it is **on England we must depend for chief assistance**. . . Our Venerable Establishment (the Ch. of Eng. in Canada), without such an institution, cannot put on a wealthy and flourishing appearance. . . We have the men, but not the means of educating them. . . We propose to give a thorough three-year course of classical and theological instruction for £25 per annum, including board. We feel assured of being able to erect the buildings ourselves. We require endowments for three professors and a Master to take charge of the elementary school which would be attached.—Geo. Slack. (S.P.G. Letters.)

**L'Acadie—Montreal District:** 22nd Jan., 1841. A commodious little Episcopal Church has been erected at the Village of L'Acadie, the Rev. W. D. Baldwyn of St. John's and the Rev. Wm. Arnold of La Prairie officiating at the opening service. Mr. Arnold has held services fortnightly in the new church. The 85th Regt., on duty at L'Acadie in 1838, contributed five pounds through one of its sergeants. (20 Mar., 1841.)

**Trinity Church, Montreal:** The Rev. Fred Broome, Assist. Minister to the Rev. Mark Willoughby of Trinity Church, was ordained Priest by the Bishop of Montreal last Sunday. The Bishop visited Trinity Church and visited the Sunday School, addressed the teachers and preached to large congregations. ("The Church," 13 Mar., 1841.)

**Ottawa:** The Eastern Clerical Society met at Bytown, 3rd Mar., 1841, and considered the duty of observing the appointed fasts of the Church. The preachers at the two services held were the



Rev. E. J. Boswell and the Rev. M. Harris, their subjects being the Future Judgment and Justification by Faith. The Church of Bytown is made of stone and roofed in tin, with neatly finished interior. Henry Patton, of Kemptville, Secretary. 20 Mar., 1841.

**Peterborough:** A Branch Association of the New Castle District (Cobourg) Committee of the S.P.C.K. was formed at the Church at Peterborough on 8th Mar., 1840. The Rev. C. T. Wade and Messrs. Hon. T. A. Stewart, H. Flood, C. Rubidge, S. F. Kirkpatrick, W. H. Wrighton, M. Clarke, J. G. Armour formed the Committee. (20 Mar., 1841.)

**Attack upon Bishop Strachan in Parliament:** For the satisfaction of those to whom it would give no pleasure to find that the character of a bishop and a loyal subject to his Sovereign had been sullied by unworthy conduct, the Bishop of Toronto replied to the attacks made upon his character in the British House of Commons by Messrs. Hawes and Hume. Topics discussed were the sale of King's College Lands. It appeared also, from the statements made that though Dr. Strachan had been appointed President of King's College since 1827 and allotted a salary, he had given his best attention to the affairs of the College for 13 years, for ten of which he had applied for no remuneration and had received none.

The Times' Editorial (London) warmly defended the Bishop, pointing out his loss of £400 per annum through his retirement, at the Government's desire, from the Ex. Council and the Superintendent of the Board of Education. ("The Church," 6 Mar., 1841.)

**Toronto C. of E. Tract Soc.:** The first report of this newly constituted society, which opened a depot and sent distributors from house-to-house, was published in "The Church" of 13 Mar., 1841. The Bishop, Chief Justice Robinson, Messrs. Justices Macaulay, Jones, Hagerman and prominent Torontonians were the officers, Mr. G. W. Allan the Secretary. The Teachers of St. James' Sunday School, when visiting the homes of their scholars, observed the lamentable ignorance of Church Principles so prevalent among humbler classes of society and, to remedy the evil, projected the formation of this Association.

**Louth, Niagara:** Two new churches are to be erected in Louth Township in connection with our venerable Establishment. G. P. M. Ball, Esqre., has given a site at Jordan between St. Catharines and Grimsby and promises liberal pecuniary aid to church and parsonage. Nathan Pawling, Esq., has given land contiguous to **Port Dalhousie** for the other proposed Church. Forty schooners frequently lie in the basin on Sundays and many of the crews might be induced to attend the worship of God if a church were at hand open to receive them. ("The Church," 27 Mar., 1841.)

**Oakville:** Rev. Thos. Green, W. Square, to the Rev. H. J. Grasett, Toronto, reporting on his work as a missionary. Advises the appointment of a clergyman to **Oakville**. March 16, 1841.

**Jackson's Point:** Rev. J. Gibson, Georgina, to the Rev. H. Grasett, Toronto, making his report

on his work as a missionary to the Society for the Converting and Civilizing of the Indians and the Propagation of the Gospel among Destitute Settlers. March 27, 1841.

**Marysburgh:** Letter to the Rev. Wm. Macaulay, concerning Mr. Fry's work as a catechist in **Marysburgh**. March 30, 1841.

Letter to Major Boulton, praying that the misunderstanding with the Rev. Mr. Strong may be settled. March 31, 1841.

**Thorold:** Letter to the Rev. Thos. B. Fuller. Is pleased with the report of his work around Thorold. March 19, 1841.

**Warwick:** Letter to the Rev. Arthur Mortimer, encouraging him in his work. Expects him to appear as a candidate for priest's orders on 25th April. March 1, 1841.

**Murray:** Letter to J. Hopkirk, Gov't Office, suggesting that the Rev. R. V. Rogers be appointed to the mission at Murray. March 5, 1841. (Bishop Strachan's Letter Book, Ont. Archives.)

**Winnipeg:** The Bishop of Montreal held an Ordination last Sunday in Christ Church, Montreal, when Mr. Abraham Cowley, late student at the C.M. College of Islington, London, was ordained a deacon. Awaiting his departure by canoe in May, Mr. Cowley will assist Mr. Brethour on the Chateauguay River and reside at Huntingdon. Afterwards he will proceed to Hudson Bay Territory to replace a missionary disabled by health. ("The Church," 13 Mar., 1841.)

**Winnipeg and Red River:** Bishop of London to Bishop of Montreal, London, 20 March, 1841: I have just received your letter respecting the ordination of a missionary for the Hudson's Bay Territory, which it appears is not in your Diocese. As Mr. Cowley will have been ordained before this reaches you, no inconvenience will be felt. You are right in your recollection of the provision of the 59 Geo. III, cap. 60, which regulates colonial ordinations. I doubt whether I can properly delegate a general power to any other bishop under the provisions of that Act and the cases requiring the exercise of such power are likely from the nature of the case to be so few as to make it hardly a matter of necessity. If you should find it to be otherwise and will let me know, I will consult the Archbishop on the subject.

C. J. London.

(Que. Dioc. Archives, Red River.)



## THERE ARE SOME SENSIBLE GERMANS

Word has come from Regina that Canadians of Hungarian, Rumanian, Serbian, Ukranian, and German descent, assembled recently for the purpose of forming a Churchill Club, as evidence of their desire to make their contribution to the Empire's war effort. Speakers, we are told, in broken English praised democracy, and expressed appreciation of the British way of life. It is expected that Churchill Clubs will be formed in other parts of the West.



**BRAVO!**

A most pleasing and gratifying plan was enthusiastically entered into by all of the Anglican Sunday Schools in London. Early in December each Superintendent and Rector was asked if he would be agreeable if the children on the first Sunday in Advent, gave their entire Sunday School collection to a fund which would be known as the "Lord Mayor's Relief Fund".

Every Sunday School agreed to back the plan. Envelopes were prepared which read something like this: "A gift of Love from the children of the Church of England Sunday Schools, London, Canada, to the Lord Mayor's Relief Fund, London, England". These envelopes were distributed so they could be given out by the Sunday Schools the week before Advent Sunday.

Incidentally, the envelopes were given to us and we found a printer who charged us only \$2.00 for printing.

Altogether we received no less than \$300.00, which was cabled to England about ten days before Christmas.

**Diocese of Quebec**

A most significant event in the religious history of the province of Quebec was the joint observance of a day of prayer for the victory of Britain by French and English-speaking citizens alike. The Lieut.-Governor Sir Eugene Fiset, proclaimed Feb. 9th as a day of Solemn Prayers for Victory, and the Cardinal of Quebec ordered masses to be said with that intent in all churches under his jurisdiction, followed by the Bishops of Quebec and Montreal, who sent out directions for its observance throughout the Church of England in the Province.

The Psalms were singled out by the Bishop, in his recent message to the diocese, as suitable devotions for use in time of war, many of them being originally war-time liturgies in the Jewish Church, and their use was commended.

Questions about their use have come to the Bishop, who, in reply, pointed out that wherever the Psalms are cut down to a few verses, because of the difficulty of singing, the remedy is very plain—they should be read, as is now being done even in many big churches with expensive choirs. In some churches congregations stand silent, leaving everything to the choir. This state of affairs is a sign of failure on part of the clergy, organist and choir.

People like singing and must be given hymns they know and like set to familiar tunes with a strong hearty rhythm. They can sing the canticles also to popular rhythmical chants. No die-away effects or fade-outs should be permitted. They kill congregational singing.

Once the congregation has begun to sing the hymns and canticles and to like them there will be no difficulty about reading the Psalms. Reading has a restful effect in contrast to the singing of the hymns and canticles. It is also shorter.

Anyway the main point is to have a strong hearty congregational service.

A single sentence of explanation before reading the psalm would do no harm.

One of the senior Canons of the Diocese passed away recently in the person of the Rev. G. H. A. Murray, M.A., B.D., D.C.L., a distinguished graduate of Bishop's University, who laboured in the diocese for over 46 years and was Rector of Three Rivers for 20 years, and served on the Diocesan Boards during this time. He was also a Classical Examiner. He retired in 1936 and was 84 years of age at the time of his death.

**Comments Original and Otherwise**

*(Continued from page 14)*

**CHANCELLOR GISBORNE RESIGNS**

The resignation of Dr. Gisborne as Chancellor of the Diocese of Ottawa and Registrar of General Synod, will be heard with general regret. No man in Canada has given the Church more generous service than Dr. Gisborne. It will be remembered that he was one of the three-member commission that made a survey of the work of the Church throughout the Dominion. In his retirement he will carry with him the good wishes of his many friends.

**BACK TO THE JUNGLE**

Alfred Noyes, the English poet, speaking recently in Montreal, disposed of what he called the "pseudo realism" of modern literature with the words: "In the last 25 or 30 years, literature and art have been steadily going back to the jungle." He also expressed the opinion that the only people to-day who stood on firm ground in a quaking world were those who still adhered to the "philosophy of Christendom."

No fifth columnist was as dangerous as the popular writer who spread anti-ethical doctrine, said Mr. Noyes. These men invariably talked of a new world order. "Hitler does, so does Mr. H. G. Wells. And he is just as bad as Hitler."

**CANADA'S MOMENTUM**

In the London Spectator for January 3rd is an article by Grant Dexter from Ottawa, which commences as follows: "Canada has now reached the point where peak effort in every phase of war activity is within sight." He also writes that "the real story of Canada-at-War is to do with the air. The Commonwealth Air Training Plan has fired the imagination of the Canadian people."

The same day this copy of Spectator reached Canada, I read in an editorial in a Toronto paper that "since it is common knowledge that aircraft production in Canada has bogged down, there is no use in pretending that all is well. The government is responsible for setting up a system that doesn't work."

Similar criticism I have read in the other papers. It is somewhat difficult to know just what the facts really are.

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Special thanks were given to the Women's Auxiliary, and Social Club for their special help during the year. To Mr. H. S. Southgate for his continued help over a period of many years; and the various junior church organizations for their developing activities.

The elections then took place. The Vicar's Warden remained in office until a new vicar has been appointed by the incoming Bishop.

Nominations then being called for the following were unanimously confirmed: People's Warden, Douglas Harper; Vestrymen, Messrs. J. A. Ross, A. Packford, A. Cooke, J. A. Anderson, E. R. Macdonald, G. E. Clarke, and Mrs. Brown.

Mrs. J. A. Ross was requested to continue the work of Altar Guild and kindly consented. Delegates to Synod, His Hon. Judge Bury, J. A. Ross and D. Harper; substitute delegates to Synod, Messrs. Cyril Baines, E. R. Macdonald and G. E. Clarke. Meeting then adjourned.

#### Annual Meeting St. Mary's W.A.

The W.A. of St. Mary's, Highlands, met on Monday, January 13th, and elected the following officers for the year 1941:

Hon. Presidents, Mrs. Gee, Mrs. Derbyshire; President, Mrs. E. K. Reeves; 1st Vice-President, Mrs. C. Robinson; 2nd Vice-President, Mrs. A. C. Jackson; Secretary, Mrs. C. Baines; Treasurer, Mrs. W. Croft; Little Helpers, Mrs. H. Cuff; Juniors' Supt., Mrs. G. Galpin; Dorcas Sec., Mrs. C. Gittins; Prayer Partner, Mrs. F. Collier; Social Service, Mrs. E. Pallister; U.T.O. and E.C.D., Mrs. E. Bradshaw; Living Message and Church Messenger, Mrs. M. Brown; Flower Fund, Mrs. E. World; Literature Sec., Mrs. D. Harper; Tea Convenor, Mrs. Kirtley; Reporter, Mrs. C. Robinson; Red Cross, Mrs. A. C. Jackson.

#### A. Y. P. A.

The A.Y.P.A. has done excellent work of a literary character and set up a dramatic cast of talented character. It was entered for the Dramatic Festival and it is hoped will be able to stage a performance in the parish hall in the near future.

A very successful sale of home cooking and tea hour "comforts" was held on the 19th February at the home of Mrs. Southgate, whose courtesy was much appreciated by all who had the pleasure of being able to attend.

The Wardens are very appreciative of the loyalty of the congregation in attending the services of the church during the continued absence of regular minister. The attendance has been exceedingly good, congregations of from 60 to 85 being usual. We sincerely trust that when the appointment is filled the progress of the parish will be continuous.

Synodal representation. There was a full attendance of our delegates at Synod. Judge Bury was unable to attend but his place was filled by E. R. Macdonald who with D. Harper and J. A. Ross completed our delegation. They have since reported that they severally attended each session of Synod over the two days it occupied. It was interesting to learn the different viewpoints as to the method of selection of candidates. Some preferred that this should be left to the Bench of Bishops; others that a pre-Synodal Committee should select a number of names and have same ready to submit; while others wished to adhere to the old method, believing that in the long run it had proved more satisfactory.

Upon the question of proxy votes for absent clergy, the Pro-Chancellor, Mr. Justice Ford,

LL.D., K.C., had to rule against the proposal, or as he preferred to express it, give the opinion to Synod that the Canons had not provided for same and therefore it was not allowable. Several others questions arose during the various sessions and it is likely that when the next Synod is called there will be debated amendments proposed to the Canon Law as it stands today.

Everyone is now aware of the final choice of Synod which is generally approved by the presentation of the name of the Rev. Canon Barfoot, M.A., D.D., Warden of St. John's College and Canon of St. John's Cathedral, Winnipeg, for the approval of His Grace The Metropolitan of Rupert's Land and the Bishops of the Province, as Bishop-elect of Edmonton.

#### ST. LUKE'S

The Rev. W. H. Hatfield

On Thursday, February 27th, we held our monthly devotional meeting in the chapel, with prayers and intercessions, conducted by the Rev. W. H. Hatfield. During the meeting we had the privilege of "tuning-in" on the address given by our Dominion President, Mrs. Woodhouse, which was very inspiring and showed to us, that whether we are from Greenland's icy mountains or India's coral strand, or where Africa's sunny fountains, or on Ceylon's Isle, or where ever we may be, our prayers are ascending to Almighty God, from all the Christian women of the world, in this our Women's Day of Prayer. We wish to thank the Rev. Hatfield for installing the radio, so that we were able to attend our meeting and also to hear the message given to us by Mrs. Woodhouse. We then took Japan, from a chapter of our Study Book.

We have a new venture this season of setting apart some time of our meeting for questions that have been sent in to the vicar during the past month by members. These questions are pertaining to the Bible, Church Life, and Prayer Book. These were answered by Mr. Hatfield and proved of great benefit to those present, who are sometimes confused as to the real meaning of various things. We are very grateful to our vicar and appreciate the work he is undertaking to help us in these, our problems, and to enable us to understand the true meaning and different aspect of things.

These meetings are open to anyone who care to attend, which is held in the chapel the 4th Thursday of each month at 2.30 p.m.

#### ST. STEPHEN'S

The Rev. J. C. Matthews

Sunday Services: 8 a.m., 11 a.m., 7.30 p.m.

Weekday Services: Monday, Wednesday, Thursday, and Saturday, Holy Communion, 8 a.m.

Special Lenten Service: Wednesdays, at 8 p.m.

The Young People's Club has been entertained by the A.Y.P.A. at All Saints'.

At the annual meeting of the Ladies' Circle at St. Michael and All Angels the election of officers resulted as follows: Mrs. Philips, re-elected Pres.; Mrs. Bennett, Vice-Pres.; Mrs. Currey, Sec.-Treas.; Mrs. Allanack and Mrs. Green, Social Conveners; Font Roll, Mrs. Pengelly; Sick Visitor, Mrs. Bennett.

**St. Stephen's Senior Sunday School:** The attendance has been remarkably good—all things considered. A good many pupils have been attending an extra session on Sunday afternoon for the purpose of cultivating their various talents—



such as singing, reciting and instrumental music. The idea is to put on a Sunday School concert after Easter. Mr. Dodd is doing his best to master the none too easy job of Sunday School Superintendent. Miss Edith Crossley is a great help as Sec.-Treas. All the teachers, scholars and Superintendent and the Rector are feeling very sorry that Sister Isabel has had to give up her class, owing to her many and increasing duties at St. John's House. We are delighted to have Mrs. J. Clarke back again, as Miss Milly Horton before her marriage she did a wonderfully good work in the Sunday School.

**The Junior Choir:** The Juniors have been entertained by St. Hilda's Guild to tea and games. We shall have to do something about surplices or a uniform for them.

**The Men's Guild:** Three dollars and fifty-five cents has been donated to the Red Cross. At the last meeting Mr. Stan. Noble was initiated. The members paid a social visit to St. Faith's Guild meeting on the 24th. It has been proposed to form a chess and card club under the auspices of the Guild.

## St. Matthew's Mission

A baptism service was held on February 9th and the following were baptized: Harold Herman Puff, Sherley Ann Puff, William Adam Puff, Charles Lester Puff, Evelyn Joyce Puff, Lloyd Harrison Baker.

The Social Committee held a Whist Drive during the month and have planned another on St. Patrick's Day. On Shrove Tuesday the W.A. had a sale of home cooking and afternoon tea.

At St. Stephen's on February 9th, Rosemary Edith Mills was baptized at the evening service.

## ST. MARK'S

A very quiet wedding was solemnized at the church on Monday, February 3rd, when Jessie Lister, daughter of Mr. H. B. Lister, was joined in holy wedlock with John Gibbs, oldest son of Mrs. W. Gibbs. Ceremony was performed by Canon G. P. Gower. A reception was held after at the home of the bride's father.

The W.A. held their monthly social in parish hall on Friday, February 4th. A good time was had. They will hold a tea in the hall on Wednesday, March 5th. The Girl Guides will put on their plays as part of programme.

The meetings of Women's Auxiliary are held the 2nd and 4th Thursday of month in parish hall. Any new members will be very welcome.

The Young Women's Group will hold a musical programme and tea in hall on Wednesday, Feb. 19th. Everybody welcome.

The Sunday School are planning special music for an Easter service and lantern slides will be shown at services during Lent.

**Girl Guides:** On February 7th in the parish hall, the Girl Guides held a variety concert! It consisted of three plays, other items and a sound movie picture at the end. The plays were: "Hick Says It," "Mischief Abroad," and "Our Boarding House." Notable acting was done by June Clooney, Grace Moffat, Joan Thorn and Anna Nohos. The movie included two war pictures and a comedy. Over 100 tickets were sold and it was considered a very successful evening. It is the hope of Miss Ruby Darcy, the present captain, that another such concert may be held next year.

## HOLY TRINITY

The Rev. Canon G. G. Reynolds

We would like to take this opportunity of expressing our thanks to the Rev. Canon Leversedge, the Rev. Canon Clough, the Rev. W. E. Edmonds, the Rev. Mr. Love, and LAC Harry Walsh, who have taken charge of our services during the last few weeks during the illness of our Rector, and to let them know how very much we have appreciated their assistance at this time.

Our Ash Wednesday service was held in the church at 8.00 p.m., with the Rev. Scott in charge. Please note that from now on, the Wednesday evening service during Lent will be held at 7.30 instead of 8.00 p.m., as we understand that the A.Y.P.A. are planning to attend in a body—prior to their own meeting later on.

The Rev. A. Scott will be assisting with the services in the parish during the next few weeks.

## Mothers' Union

The Mothers' Union has been in existence in Edmonton about six years, and is now an established organization in the Edmonton Diocese, although we have only two branches—Holy Trinity and Lonira branch in the Mayerthorpe district. Holy Trinity has 26 members, Lonira has 6 members.

### The "Objects" explained here:

The fee is 25c per year, and 15c of this being paid to Dominion Council at Toronto and Central Council at London, England, to carry on the work. The Mothers' Union is kept up by voluntary contributions. There are 600,000 members all over the world. Meetings are held every month at the homes of the members, and social service work, sewing, knitting, etc., is our chief interest. Many garments have been sent to the Anglican Social Service, and also cartons of used clothing. 150 articles have been made during the year—some of the wool and material was given to us by the Anglican Social Service to be made up (by the Social Service). We are not a money-making organization, our chief object being the sanctity of Home Life. Our work is carried on by Prayer and Faith, and a sincere endeavour to be good church members. A dish is placed upon the table at our meetings and each one gives as they feel inclined. By this means, we can raise sufficient funds to carry on. During the year 1940 we gave: \$10.00 to the Mortgage Fund; \$5.00 to Social Service and \$5.00 to Western Missions, and a Christmas hamper, as well as buying many smaller things, such as elastic, ribbon, lace, wool, thread, etc. Our Special Festival is held on or near the 25th of March, as as it is the "Feast of the Annunciation" of the Blessed Virgin Mary—when we have a special service in the church, and communion. Sick visits are made when necessary. We are linked with a branch of the Mothers' Union in London, England—All Souls', Hampstead. We correspond and exchange greetings at Christmas time and Easter. We have our own magazine, "The Mothers' Union Journal," and the "Workers' Paper" for the leaders. The head of the branch is named the Enrolling Member. A three months' probationary period is asked of new members, so that it might be given very careful thought before being admitted. We have a very happy group in



Holy Trinity and feel that it is well worth while. Many hours have been spent by the members at the social service rooms, packing cartons and Christmas cheer, for the less fortunate families, both in the city and country. We collect poetry which we have called "Our Jewels." A special speaker was Rev. Canon Gower, to give us a talk on the Diocesan Camp.

We have taken the liberty of giving the 1940 report in full, as it certainly makes interesting reading, and might mention that Mrs. Flowers, 9825 88th Avenue, is the Enrolling Member.

### W.A.

A "Valentine Tea" was held in the basement of the church on Friday, February 14th. There were several other teas that day, but we were satisfied with the support our own church people gave us. The tea tables were all prettily decorated with hearts and Valentine colours. Mrs. Robert Molloy was convenor of the tea, and Mrs. Manahan and Mrs. Clibborn had charge of the home cooking stall.

On Tuesday, 25th February, the Rev. Canon Clough will be celebrant at the Corporate Communion, preceding our meeting.

After several years of suffering, one of our Honorary Members passed on to Higher Service on February 14th. We extend our sympathy to the two daughters of the late Mrs. Jane Brett.

### Choir

The choirmaster, Mr. H. Wild, is asking for new members, especially tenors and basses. Owing to the war, our gentlemen have to attend military parades on Thursday evening and Sunday morning. If anyone is interested would they please communicate with Mr. Wild at the church after service, or on Thursday at 8 p.m. You will be most welcome.

At present the choir is rehearsing for a concert to be held in April. (D.V.) The choir are planning on having a social get-together after practice on February 27th at which tea will be served and the members will be given the opportunity of meeting Rev. A. H. and Mrs. Scott.

### CHRIST CHURCH

THE REV. G. P. GOWER

The Lenten Season is as its name suggests—a time for spiritual growth. No one knows how the grace of God works in a human soul. We can only tell its power by the fruits of better living. The consonance of the Lenten Season with Spring and its accompanying activity of preparing for the later harvest of the fruit of the earth suggests to us that a similar preparation of weeding, pruning and careful nurture are the prerequisites of growth in the soul. Let those who will laugh at the church's insistence on this self-immolation and self-denial. Its principle is sounder than many of the modern nostrums for the healthiness of our spirit. It is for each one of us to do what we know should be done for the good of our souls. As one man put it:

"Let each man tax his soul and say:

'Shall I again my Lord betray

For my greed, or my goods, or my gold?'"

Qualities in us are demanded such as will fit us for the dangerous days ahead. Soldiers go into training for the battle. Christians are Christ's faithful soldiers and servants.

Make Lent mean something.

### United Services in Lent

This year Robertson United and Christ Church congregations are uniting for their Lenten services every Wednesday. Intercessions are made on behalf of the Church, our Country and our Cause. An offertory is taken on behalf of missions and divided equally between the Churches. The meditations on the Seven Words from the Cross are taken by the Rev. Gordon Brown and the Rev. Canon G. P. Gower alternately.

We feel that prayer for unity borders on hypocrisy if we are not prepared to seize every opportunity to express goodwill with other Christians. The United Front of Evil demands a United Front on the part of Christendom. Where we can we express that unity.

### Missionary Apportionment

A splendid effort on the part of all the women of the parish is being made to have every member a subscriber to the Missionary Apportionment. The W.A. and the Guild working together are putting into effect what is known as a Calendar Scheme for raising the required amount. Already a generous response has been made. May we ask that all who are not yet contributing to give this their thought and prayers.

"Help England."

"Build the Church."

"Secure the Fruits of Victory."

### Visit of the Rev. H. G. Watts, B.A., B.D.

The congregation was most interested in hearing Mr. Watts give a description of his work in Japan and of the difficulties encountered by him during the past year due to the attitude of the Japanese Government towards Christianity.

On his way to take over the Field Secretaryship of the M.S.C.C. Mr. Watts stayed in Edmonton over the weekend of February 23rd. Very kindly he spoke to the children in the afternoon Sunday School. Afterwards he met the clergy of the Edmonton Rural Deanery at an informal gathering at Christ Church rectory.

### Women's Guild

A very successful party was held on February 11th.

Mrs. Blaine has been appointed Choir Convener in place of Mrs. Merrick who resigned. To Mrs. Merrick we extend grateful thanks for all her past services.

Delegates to the Local Council of Women were appointed: Mrs. Polley, Mrs. Blaine, Mrs. D. W. F. Richardson.

Mrs. Sykes has been appointed Corresponding Secretary to the Guild.

The Guild have again kindly consented to sponsor the Broadcast for 1941.

There was a splendid attendance at the Corporate Communion on February 13th.

An Easter Flower Tea is to be held at the home of Mrs. Walter Pitfield.

### Woman's Auxiliary

During Lent the members decided to arrange no functions and in place of them to make free-will offerings.

At the meeting of the Evensong Group which met at the rectory on February 25th Mrs. Sandilands spoke on nursing experiences during the last war.

### Sunday School

Congratulations to Helen Willetts and Dilys Foster on nine years perfect attendance; to Margaret Higgins and Gladys Higgins on eleven years perfect attendance; to Sara Smith on receiving the Religious Tract Society Award for Merit in the G.B.R.E. Examinations.



## CHURCH MESSENGER

### Broadcasting

Besides the Diocesan programme of Broadcasting Christ Church will broadcast every second Sunday over CFRN until the month of June, 1941.

### ST. PAUL'S, JASPER PLACE

Services at St. Paul's are as follows:

Morning Prayer, first, second and third Sundays, 11 a.m.; Holy Communion, fourth Sunday, 11 a.m.

An evening service is held at 7.30 p.m. whenever there is a fifth Sunday. Lenten services are now being held each Wednesday at 7.30 p.m. Some of these are lantern services. All are welcome to these and to other services, and you are asked to bring your friends, and in other ways make the times known as widely as possible. When people say they did not know any services were being held some method of advertising must be used.

Some strengthening in organization of the Choir and Sunday School is obviously necessary and we welcome any suggestions that are with a view to improvement. Much of the difficulty has been common to all churches during the winter due to sickness.

The W.A. have been very active since Christmas and have met regularly each fortnight. They have also given the Vestry valuable help during that time. A very enjoyable sale and tea was held on 19th February at which we were glad to welcome Mrs. Chamberlain, President of the Diocesan W.A., who poured tea.

Classes are now being arranged for Confirmation candidates. They will be gladly formed for both adults and children at convenient times.

Much sympathy is felt for Mr. F. J. Young and his sons on the unexpected passing of his wife, Clara Maud, at the Royal Alexandra Hospital, after two operations patiently borne.

## Rural Deanery of Pembina

### THE WABAMUN MISSION

The Rev. Colin Cuttall

**HOLY BAPTISM:** At **Tomahawk** on Wednesday, February the 12th, the following were received into Christ's Holy Church, and made living members of the same: James Ferguson Brown, Jean Margaret Brown, Douglas Earl Brown, Edra Marie Brown, David Brown, and Zetta Edna Brown.

At St. Andrew's, **Fallis**, on Sunday, February the 16th: Kenneth Alan Pruden, Sheila Joyce Patrick, Harry Robert Howes, Janette Atilie Bugge, Brian Gene Mapplebeck, Eric Richard Gardener, Betty Preus, Metro Ewasiuk, Gerald Deib, and William Frost.

At **Fallis** some eighty persons gathered for the baptismal service. Many came across the lake from the southern shore. The singing was hearty, and the congregation proved that enthusiasm and reverence are not antithetical virtues. In any case, a little more pentecostal fervor won't hurt the old Church!

On Wednesday, February 16th, a very large number of Evansburgh and Entwistle people met to pay their last tribute to Harry Edwin Smith, who joined the ranks of the Church expectant on Monday, the 14th of February. Happily, he was able to receive the Sacrament during his last illness, which came upon him quite unexpectedly but found him prepared for death. Harry Smith,

as warden, has been a strength to the church on the Pembina for thirty years, and a keen member of Synod. His funeral was a Christian funeral, characterized by the "sure and certain hope" that was his even as he lay dying. "Rest eternal grant unto him, O Lord, and let light perpetual shine upon him."

Among Women's Guild activities, we must mention the recent tea and whist held by the **Evansburgh** Auxiliary at the home of Mr. and Mrs. John Milner. The proceeds were put to the purchase of a "Picturol" film-slide projector, which is already working overtime in the instruction of our school children in the Faith. Well done, St. Paul's!

The **Duffield** Guild held its first meeting of the year at Mr. and Mrs. Tom Rowe's. The spirit of that meeting augurs well for the future. Their main objective, I believe, is to raise the price of paint for St. Matthew's Church. The men-folk will supply the ladders and elbow grease—won't you? Next meeting of the Duffield Guild: March 19th. President, Mrs. Luckett; Secretary, Mrs. Roy Lent.

And now some **Wabamun** briefs: There were 10 communicants at the 7.45 a.m. service on Ash Wednesday. It was a good start for Lent. This morning, the second Wednesday celebration, there were eight. We must keep it up, because it means so much to the Mission as a whole.

\* \* \* \*

The principal parts in the Passion play, which will be given in the parish hall on Good Friday evening have already been assigned. At the first meeting of the players, film-slides of the life of Christ were shown.

\* \* \* \*

I am grateful to Mr. Harold Anderson for offering to take over and organize the club evening for the duration of the winter.

\* \* \* \*

Miss Barbara Onions came from Onoway on Friday, the 21st February, and led a discussion at a meeting of the Order of Saint Clare.

\* \* \* \*

Members of the Order of Saint Francis continue to supply servers for the principal services.

\* \* \* \*

Dr. Mary Grant Attack, for many years a medical missionary in China, will address the girls on Friday, the 7th of March.

From **Rexboro'**, nothing to report. Good congregations will doubtless again come back with the spring. Last Sunday afternoon it was the kind of weather that keeps folk by the fire, and in many ways I don't altogether blame them. However, the schoolmaster and I joined in the collects, and prayed for the congregation at home.

It is very much open to doubt whether, in the winter months we are justified in keeping this church open, to the detriment of other centres, three of which have asked the mission priest for any kind of service, so long as they can keep alive the worship of Almighty God on His day.

We all love St. Aidan and St. Hilda's Church, but the Church Militant must be mobile and not tied by sentiment. For instance, the central mission church at Wabamun is four miles away, on a good highway. Why, in the name of good sense and justice, do I have to leave a score of people there and minister to six people whom I could bring down to Wabamun by car?



## Rural Deanery of Wainwright

### ST. MATTHEW'S, VIKING

The Rev. Cyril Clarke

The monthly meeting of the W.A. was held in the vicarage on Thursday, February 24th, with sixteen members present, four of these being new members. The Rev. C. Clarke opened the meeting with prayer and later gave the ladies a talk on Church matters generally. Plans were made to hold a bridge party in the hall and other members volunteered to have little parties in their homes.

A catechism class has been formed for the little folks of our church, and this is held on alternate Tuesdays, at 4.15 p.m. At present there are only five members but the work is worthwhile. Last meeting the children were given a Valentine party by the vicar.

Our vicar has given notice of the Lenten services to be held each Thursday evening in the church. It is to be hoped that the congregation will endeavour to attend these services.

### HOLY TRINITY, TOFIELD

The Rev. Cyril Clarke

Lenten services will be held on Wednesday evening, at 7.30 p.m. Holy Communion will be celebrated at times announced.

Lindbrook will have a service every second Tuesday in the school house.

The Senior W.A. met at the home of Mrs. Barden on February 13th with eleven members present. Goodwill offerings and dues amounted to nearly \$10.00. Arrangements were made for the "World Day of Prayer" which will be observed, this year, in our church. We were pleased to welcome our Vicar at this meeting. The next meeting meeting will be held in the home of Mrs. A. E. Allan, on Wednesday, March 12th. Please note change of date.

The Junior W.A.: Meetings were held on February 8th, 15th and 21st. The Juniors have been busy studying and knitting. Valentine games were played at the close of the meeting held on February 15th.

The Mission House has been re-decorated and the built-in cupboards, fireplace, and shelves present a very neat and artistic appearance. The work was ably and cheerfully accomplished by Mr. J. W. Robinson and Mr. Dennis Edwards.

The Venetian blinds, a gift from a member of the congregation, add to the neatness of the sitting room. Whilst improvements were being made, the Vicar stayed at the hotel as the guest of Mrs. Malcolm.

(N.B.—The Vicar wishes to thank very sincerely all the many friends who have helped by their donations and time to make the Mission House most comfortable.)

## Rural Deanery of Wetaskiwin

### LEDUC AND MILLET

Some re-arrangement of services may become necessary in the near future but at present services are being held as follows:

St. Paul's, Leduc, Evensong, 7.30 p.m.

St. John's, Millet, first and third Sundays, 3 p.m. On first Sunday, Holy Communion and on third Sunday, Evensong. The customary service of Holy Communion at 9 a.m. will be maintained if at all possible at St. Paul's, Leduc. Lenten services are being held at 4 p.m. each Wednesday afternoon at Leduc.

The names of all who wish to have preparation for Confirmation, adults or children, should be given to the Vicar as soon as possible. Classes have already been started.

The Women's Day of Prayer was held at St. Paul's, on Friday afternoon, 28th February, and was as usual well attended. The address given by Mrs. H. M. E. Evans was very much appreciated.

With the members of the clergy decreasing in the Diocese it would seem inevitable that a greater responsibility must be taken by the lay members of the Church. If there is anything you can do to help, please offer. Your offer will be gratefully accepted.

### ST. DUNSTAN'S, BITTERN LAKE

The Rev. A. Wallis

The World Day of Prayer was observed here by a small gathering of women; just a little band joining with the great multitude of praying women throughout the world. The service was held at the home of Mrs. Butcher, and afterwards the W.A. met for a short business meeting. Mrs. E. R. Ochsner and Mrs. A. Birchall were elected delegates to the forthcoming Diocesan W.A. meeting in Edmonton, with Mrs. C. T. C. Roper as substitute.

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